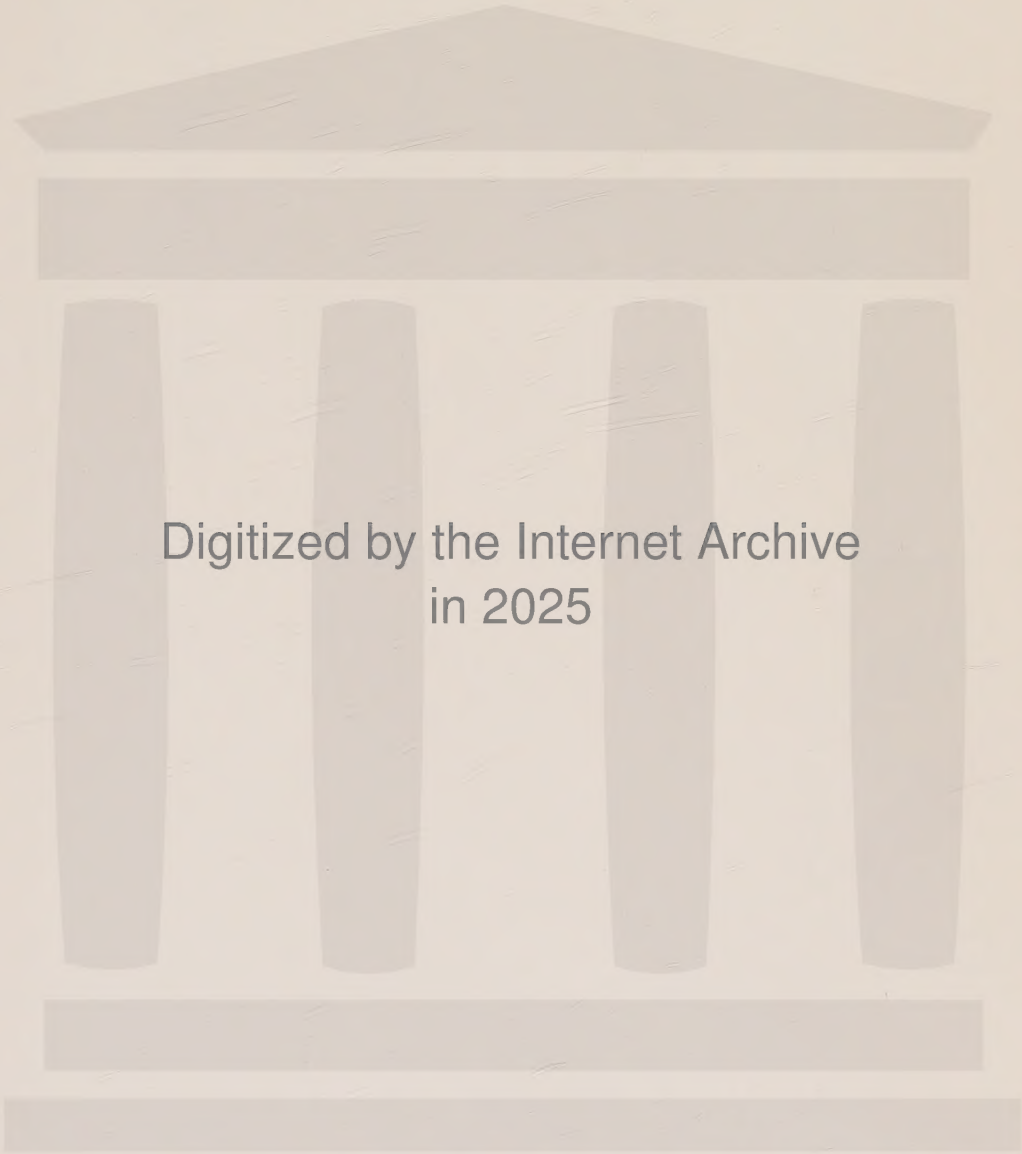
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GRADUATE THEOLOGICAL UNION
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PAPISM

IN THE XIX. CENTURY,

IN THE UNITED STATES.

BEING,

SELECT CONTRIBUTIONS TO THE PAPAL CONTROVERSY,

DURING 1835—40.

BY ROBERT J. BRECKINRIDGE.

We do not look upon the Popish sect as a religion, but rather as a hierarchical tyranny, under a cloak of religion, clothed with the spoils of the civil power, which it has usurped to itself, contrary to our Saviour's own doctrine.--JOHN MILTON'S *Def. pro. Pop. Ang. Præf.*

BALTIMORE:
DAVID OWEN & SON, 2½, N. GAY STREET.
MDCCCXLI.

MATCHETT, PRINTER.

ADVERTISEMENT.

The author of the following pages, in submitting them in this form to the public, deems it not improper to explain himself briefly to his readers.

There are several objects which he supposes may be gained, or at least promoted by the publication of this volume. One is, that in this way, the history of the rise and early progress of the papal controversy in the region where his lot is cast, and in some degree throughout America, will be preserved in a permanent and convenient form; a history personally important as it regards many individuals, and not without its use in illustrating the principles, the spirit and the aims of papism in this country.—Another is, that persons really desirous of making themselves acquainted with papism in general, and its character in this age and country in particular; may have not only the means of doing this somewhat increased, but may also see, in our personal experience, the manner in which and the means by which God has been pleased to lead an individual similarly situated with themselves, in the same course, before them. A third, and the prevailing reason, has been the hope of spreading information on one of the most important and heretofore neglected topics of the age; and of stimulating public curiosity and interest, on a subject in regard to which, men seem to have been dead nearly in proportion

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as the obligations laid on them to be all alive, were transcendent.

The contributions to the papal controversy published in this volume, cover a period of six years of the life and ministry of their author. They have been years of great care and toil, not only in his more important and direct work as Bishop of a large church and congregation committed to his particular oversight, by the great Bishop of souls; but also, as he has been connected with many of the great movements of the age, and very especially with the difficulties and deliverance of that branch of the church of God in which he is a minister. He does not therefore offer this volume to the public, as any thing more, than what a person so situated may be supposed to accomplish in hours stolen from nature, from sickness, and from the ordinary enjoyments of life.

The scholar may repose unqualified credit, in all the references and authorities of this volume. All of them, where they are given as original, have been diligently and laboriously verified; and where that was not possible or was not considered necessary, the authority relied on is stated. Indeed, we have found so little to our taste in the elemental volumes, on the papal controversy; and so many inaccuracies of reference perpetuated through successive authors quoting from each other, and all pretending to be original; that we have prefered to push our studies, in an independent manner, up to the original sources, wherever it was possible.

The reader may also rely with implicit confidence on the facts and statements of this book. They have all been made public in the face of assassins seeking our life, of informers watching our actions and words, and of implacable and unmerciful enemies conspiring our ruin. The book is true, to the letter.

For any thing more, the author is deeply sensible that if it should be made an instrument of good—it will be because God shall own it. After what he has seen and experienced, after those things of which he has been made the instrument; he is the last that should be found distrusting God. Let the adorable God do therefore, what seemeth to him good; it shall by his grace, be good also for his servant.

Baltimore, February, 1841.

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own opinion he felt called on to make voluntary boastings of the freedom of his columns from all improper influence, and thought himself at liberty to use Mr. Breckinridge's name as a caption, and to make a free version of his statements, the pretext of his discourse; he procured a mutual friend, to give previous intimations of his intended course with assurances that it was kindly intended. The absence of Mr. B. from this city during the greater part of December and January 1835, left him silent and ignorant of what was doing; while from time to time Mr. Jones, in his editorial columns, besides the various help of his correspondents, kept amusing the priests with a war upon a poor absent Presbyterian parson! Courageous souls! The attack, as well as we can now remember, seems to have been renewed about eight times.

In the end, Mr. B. returned to Baltimore, and inclosed under cover of a very civil note to the editor of the Gazette, the public address which follows; and sent both by the hands of one of the worthiest gentlemen in town, with the express request to publish or return the paper.—At the end of *three days*, the same friend brought for answer from Mr. J., that he must have a personal interview with the author before he could publish the article. In this contingency Mr. B. wrote another note, saying amongst other things, that his health did not permit him to visit Mr. J., and while he would be happy to see him at any time, it was quite useless to hold discussions about so plain a case, and one in regard to which a common act of justice, and not advice was asked from him. Before replying to this note, the *mutual friend* who had first written of Mr. J's intended course, called on his behalf and no doubt at his suggestion, upon Mr. B., and had a free conversation on the subject. Some hours after his departure, the article was received in a blank inclosure from the hands of the friend who delivered it.

The article was then sent by another friend to the publishers of the American, who returned it with a civil note, declining to publish; although, in addition to the oppression under which the author was seen to labour, he was a subscriber to that paper.

As to the probable influences which produced these

results we have no question, nor has the public here, who think at all. Let us state a few facts.

1. The article now published, while it was in Mr. J's office, (the Gazette,) was seen and read, among others, by a young gentleman, whose father is the host of Bishop England when he honors this good city with his presence.

2. The feelings of this gentleman, (the father,) on the general controversy, may be gathered from two facts: 1. He applied to a member of Mr. Breckinridge's congregation not long ago, for a list of the trustees and elders of the church. (What he wanted with them is yet to appear!) 2. He rose and left the house, still more recently, when Mr. McCalla in a lecture mentioned Bishop England's name, in connection with the inquisition.

3. It was at first the intention of Mr. J. to publish this rejected article in the Gazette; it was the opinion of his intelligent foreman, who is by repute a frequent contributor to the columns of the very respectable journal he is connected with, that "the article would do;" it was the avowed opinion of the former editor of that paper, that Mr. B. should be allowed to explain and defend himself; Mr. J. stated that he objected to "*only two words;*" and unluckily, these two words, (which he has kept secret still,)—*were revealed after the young gentleman spoken of above, had read the manuscript!*

But it is vain to argue such a matter. Any man of a candid spirit, who read the repeated attacks in the Gazette, and saw the useless boastings about its freedom from popish influence, would exclaim at once—surely, surely, fair-dealing demands that the man should be allowed to explain his conduct, when he offers to do it over his own signature, and does it in terms respectful to all men, and does it in a single article! Yet such is neither the logic, the morality, nor the independence, of a part at least, of the public press in Baltimore!

In illustration of this subject, and that the matters may not pass into oblivion, we record here two facts.

1. An individual now living in this city, whose name is at the service of any one who considers himself as implicated, tells us he is ready to make oath, that within a few years, every daily paper in this city, (except the Pa-

triot, which was not applied to) including both the *American* and *Gazette*, refused to publish, even for compensation as an advertisement, the prospectus of a Protestant newspaper, published in New York.

2. Within a few months, (almost weeks,) three of the papers in this city, in re-publishing the evidence taken on the trial of the persons arrested for burning the Convent near Boston, *garbled it, so as to* OMIT *the acknowledgment on oath of the lady superior, that she had threatened a portion of the people of Boston, with Bishop Fenwick* and 10,000 BRAVE IRISH: (Poor Watson and Mercer could expound the meaning of such threats, if they were back from their bloody graves.) The American was one of the papers that garbled this testimony. The present editor of that leading journal, (who is a reputed Catholic,) can explain how this extraordinary omission occurred. In the meantime the publishers will excuse us for seeing in such acts, a better solution than their own reasons afford, of the rejection of Mr. B's statement. And though the Gazette published it truly, it admitted without comment, an abusive article virtually denying that such testimony was ever given!

As to the undue influence exercised by the popish part of the city, comprising as they do, less than a quarter of the people, and embracing in that quarter not even the rateable part of its wealth, enterprise and intelligence; no man who is willing to see, doubts it. That this influence is ruinous to all who will not submit to it, and are too weak to resist it, is so manifest, that it is this very startling truth which makes it so hard to get men to act in shaking it off. That the press in its turn should feel this blighting influence, is not wonderful; and that being itself first won, it should afterwards be used to win all else,—by terror or seduction, is clear enough.

Before we lay down our pen, we will ask in conclusion of this matter:

1. What protection has any Protestant gentleman in this community, in the present state of affairs, in any interest which the newspapers can reach and choose to assail—provided he thinks fit in the discharge of any duty, or if you please, in mere caprice, to call in question the

stupid dogmas, and wicked practices of the Romish priesthood?

2. How could a small portion of the redundant wealth of our merchants and mechanics, and other enterprising citizens, be more usefully, or more profitably employed, than in establishing in this city, and in other cities and towns, political presses, and mercantile presses, issuing daily papers, that should be decidedly protestant? Or is it ever to be, that the free and glorious principles of the reformation are to be without an advocate, only in this free and glorious land!

THE REJECTED STATEMENT.

TO THE PUBLIC.

The undersigned regrets the necessity which compels him to make the following statement.

From the autumn of 1832 to the autumn of 1834, the undersigned as pastor of the Presbyterian congregation worshipping in East Baltimore street, preached in various parts of this city, about five hundred times. During this period, he never preached a single discourse intended to be, or considered by him, controversial; nor did he ever in his public ministrations, attack any sect of persons acknowledged by any other sect, to be Christians; and, especially did he make no movement towards a controversy with the Roman Catholics.

In the autumn of 1834, the undersigned, impelled by reasons which seemed to him imperative, but which he supposes would not interest the public, commenced without previous notice of any kind, and in his regular week-day ministrations, a series of lectures in a small room attached to his church, on the prophecies of the New Testament, which he supposed had reference to the church called by its members, Roman Catholic and apostolical. These lectures were followed by others in the same room, for the benefit of his own charge, on some of the authorised religious publications issued with the sanction of persons high in office in that church, in this city.

In the midst of one of these lectures, a Catholic priest named Gildea, said to be rector of one of their churches

in this city, interrupted the exercises in a manner which nothing but the forbearance of my friends, prevented from receiving its merited reward. The excitement produced by this incident brought together week after week, such numbers of persons, anxious to hear what might be said, as to compel us to open our church; where lectures upon the great points of doctrinal difference between Catholics and Protestants were continued until the early part of December, when I left the city on a journey from which I have just returned.

In the course of one of these lectures, in which it was attempted to prove that the Roman Catholic church is essentially and universally aggressive, exclusive and intolerant, I asserted incidentally their influence over the whole political press of this city. In an editorial article in the Gazette of December 10, 1834, it is said that I had thought proper "*publicly and frequently to declare the subserviency of the whole press in this city to this particular sect.*" I will be permitted to say, that neither respect for myself, nor for the gentlemen who conduct "the whole press in this city," would ever allow me to assert its "subserviency"—in such unqualified terms to any set of men. I have said, and I am ready to establish the truth of the assertion, that the sect now spoken of, has sought, and still seeks, a totally undue influence over the public press of this city; and while I charged this rather as accusation against those who sought, than those who from interest or feeling, yielded to this influence, in any degree; I am bound to say, that I believe the Catholic population of Baltimore, with less than one quarter of the aggregate wealth, enterprise, and intelligence of this good city, has for years exerted tenfold the influence over the press, that all the remaining three-quarters ever did. And, I for one, am ready to co-operate for the destruction of this hurtful and undue influence. Personally, I am a stranger to most of those who conduct the public press amongst us; and never intended to call in question their right to act as they thought fit in relation to this subject; asserting at the same time, the right and the duty of the Protestants in this city, to provide against such a state of affairs.

I will be allowed to say, that it is against the fatal doctrines of the Roman Catholic church, and not against the city press, that I wage war. It is with priests, and not with printers that I seek fairly to end a controversy, forced upon me. It is before the assemblies of the people, not in the daily papers, that I desire to be allowed to explain the doctrines of the cross of Christ, and free them from the pollutions of the darkest ages and the worst hierarchy the world ever saw. Whenever, therefore, the present respectable archbishop, or any of his learned bishops, priests, or other associates think fit to accept a standing offer made long ago, and now repeated, by WILLIAM L. MCCALLA, JOHN BRECKINRIDGE, and myself, we, or either of us, will attempt to show *that their religion is not the religion of God, and* THAT THEIR CHURCH IS NOT THE CHURCH OF JESUS CHRIST. Unless this fair and plain offer is accepted, I trust I shall be allowed to pursue my own course, in my own pulpit; and that the public will pay no attention to the various private misrepresentations set on foot to shield a cause which admits of no public and manly defence.

As my name and conduct have been repeatedly called in question, in the Gazette, during my absence, in relation to this subject, I hope the editor of that paper will feel no difficulty in publishing this statement.

Very respectfully,

RO. J. BRECKINRIDGE.

February 9, 1835.

NUMBER II.

CARMELITE CONVENT IN BALTIMORE; AN OUTRAGE WHICH WAS PROBABLY COMMITTED THEREIN.

MOST of the citizens of Baltimore know that there is a convent of the order of *Carmelite nuns*, situated in Aisquith street, in this city. Any one who chooses to

pass along that wide and cool promenade, some summer's afternoon, will see the large roomy edifice, with its windows carefully closed and curiously grated—and the words "CARMELITE'S FEMALE ACADEMY," painted in large letters over one of the main entrances.

By the way, it has surprised us that they who renounce marriage, should be so surprisingly devoted to children. The Jesuits make their ostensible business, the education of boys; while all sorts of nuns seem to have a peculiar propensity to deal with girls. Now this is not the case with heretics. Protestant old bachelors, which is the nighest approach we can make to a monk, are generally averse to being tormented by urchins. And our only class of single females, that most worthy, traduced, and estimable class insultingly called *old maids*, generally prefer kittens to children. For our part, we care not who knows that we consider this, the most admirable class of human beings. We have always noticed that if any thing is particularly neat, refined, and just, in person or behaviour, the world cries out, *old maid!* If a lady is especially estimable on account of the purity of her conduct, and the strictness of her principles, the little wits call her an old maid. So that this abused phrase has got to sound pleasant to our hearts; and when we hear it, we look out for a middle aged female, rather remarkably a *lady* (and oh! what is not covered by that word,) in all respects. Some may sneer at their single state. We take it for granted they are single from choice. And this is the only point in the whole compass of thought, in which these are to be likened to nuns. They are single through choice. But as we have said, they are not usually remarkable for devotion to other people's children. Nuns, are very generally and rather impudently so devoted; and we should be happy to have the remarkable fact, *honestly* and *modestly* solved.

But these poor Carmelites, we verily believe, would every one of them rejoice to be out of their cage. A pair of girls once called on us for a donation to the establishment. We thought it rather odd: but after a moment's hesitation, said yes, and offered them a donation of twenty-eight New Testaments, which we understood to be the

number of nuns. The girls seemed posed in turn, and civilly declined that gift, but rather urgently solicited something else. We replied, that next to God's Word, which they would not take, our best gift *for them* was a short counsel; our compliments, namely, to the ladies of *Mount Carmel, sisters to the blessed virgin, &c.*, and the urgent advice, to go home, get married, and train up children in God's fear. Whether the message was ever delivered or not, is not difficult to decide. That it could have been at all available, we are now aware was impossible. If we had then supposed these poor victims were so, unwillingly, we should have despised ovrselves, for harboring a thought that could wound them. But the world is getting wiser, and we trust we have got a little light within a couple of years, on several matters; and amongst others, about a certain lady called by one whose word we greatly revere, the "*mother of harlots.*"

We take it for granted that every body who can read, will read, and many who cannot will get others to read to them, something about convents. All who want wives, will of course; all who have children had better; and they who have determined never to marry, will do as they please. Mrs. SHERWOOD has written a book, which we thought rather flat; but we heard of one poor simpleton, it gave sense enough to, to keep out of a convent, and we shall therefore respect the book. SCIPIO DE RICCI, whose abridged memoirs of his trials and sorrows, and of the corruptions of his diocese, (he was a Romish bishop in Tuscany, towards the close of the last century)—have been published in this country under the rather repulsive title of "*The Secrets of Female Convents Revealed*," should be read by all, who have nerves enough to stand a bird's-eye view of Tophet.—MISS READ's *Six Months in a Convent* ought to be put into the hands of every child, that goes to every school of nuns. It is an awful book to the nuns, and poor bishop Fenwick. Poor fellow; we will serve him up some day, as he is cooked in that book, as a desert for the heretics. That is, if he don't hang himself in consequence of its publication.—The lady superior we take it for granted from the nature of the case, and from some symptoms

her keepers have allowed her to manifest, is hopelessly demented.

But as we intimated, we have changed our opinion about the poor Carmelites, in so far, that whereas we once thought they were willing victims we are now convinced they are not. Miss Read demonstrates that no one would be allowed to leave any convent, even of the Ursuline order. All who have left them, have had to make their escape; Miss Read being one of four who escaped from the convent on Mount Benedict, at different times. The last of them led to the burning of the "cage of unclean birds"—last summer. And this has been the case every where. Will the Catholics show us *one* that has been allowed to depart in peace? And yet as far as we can gain an insight into these dens, *all desire to be out.*

Now the question arises how could these females at this austere establishment, of *the sisters of the blessed virgin Mary* of *Mount Carmel*, as the poor things call themselves, get out if they desired it ever so ardently? *How could they get out?* None are allowed converse with them, of the *male sex*, except his reverence their confessor, who has we dare to say, the best room in the house; and his holiness the bishop, who of course, is over all and has free access to all. Now, as *implicit, unquestioning, unhesitating obedience*, is the corner stone of all monastic duties and merits, for my part, if I were a female determined to eschew the masculine gender, I would as leave this priest and bishop had not quite such free access to me and spiritual power over me. But we speak of temporal restraints now. *How is she to get out:* when the priest or bishop gets rude, or the heart sickens under the horrible tedium of everlasting inanity, or the spirit boils over under unutterable indignities, or the body itself is at last worn down with cruel oppression? Reader enquire, and examine *how could they get out?* None but *females*, of the world, are allowed to speak to them. They are allowed so to do, only through a curiously contrived grate. The nuns never come singly; but always in pairs or by several, to watch each other. Then their dress and appearance are so peculiar and similar, that to uninitiated eyes they all look alike; especially, through

a grate in a dark place. If one should grow desperate and get access to the grate, and tell a Catholic woman she wanted to get out, she would only be exposing herself to ruin. We could tell some stories on this head that would hardly edify the holy mother church to hear. But suppose that by perfect accident, some protestant female came to the grate, and a poor nun that wished to be let out from the living death within, should get speech of her—and in her phrenzy tell her name; how easy would it be to substitute another for her, when she was enquired for, and let the substituted one say she had been out of her head? They got the young lady who escaped last from the Charlestown convent, to acknowledge this of herself.—Who would apply for civil process, when he expected to have his house burnt for doing it? Who would seek justice from the tribunals, when he knows he jeopardizes his own life by doing so? We learn from the best authority, that the archbishop has been thoughtful enough to command his liege subjects, not to use personal violence against us for fear of public scandal. And the laws being insufficient for our protection, the papists in town praise the bishop for his merciful interposition! Who would wish to rouse the hatred of people, who stop at nothing against their enemies or for their adherents? Even the wretches who in cold blood murdered poor WATSON and MERCER, on the Rail Road but the other day, for no other offence than being Irish Protestants, are not without powerful friends who are endeavouring to save them. *And they will probably succeed. We have received repeated assurances that secret petitions are circulating through the state, for their pardon.** Even the public press is sealed up. The other day, the editor of the Gazette published a high eulogium on the liberality of the Belgian Catholic Parliament, to Protestants. We wrote him a short note offering to furnish him with the manifesto of the Catholic bishops of this very Belgium, refusing submission to the free constitution of that state, because said they, *toleration of any other sect, is contrary to our faith, our duty and our*

* They were pardoned.

conscience. Now said we to the *impartial protestant editor*, will you publish "this manifesto?" If not will you publish our note? Good Mr. Jones *stood mute;* and so that affair ended.

We say again—these Carmelite nuns, are unable to get out, let them desire it ever so much! Why, will some female say, I would jump out of the windows; I would scream for help:—I would raise the whole town. We suppose the unhappy female mentioned in the following statement thought so too; and became desperate, and made just such an attempt. How it ended, the day of great account will reveal.

STATEMENT.

We whose names are subscribed hereto, declare and certify, that on or about the — day of — 183— *about nine o'clock at night, as we were returning home from a meeting in the Methodist Protestant church, at the corner of Pitt and Aisquith streets; and when opposite to the* CARMELITE CONVENT *and school in Aisquith street, our attention was suddenly arrested by a* LOUD SCREAM ISSUING FROM THE UPPER STORY OF THE CONVENT. *The sound was that of a* FEMALE VOICE, INDICATING GREAT DISTRESS; *we stopt and heard* A SECOND SCREAM; AND THEN A THIRD, *in quick succession, accompanied with the cry of* HELP! HELP! OH! LORD! HELP! WITH THE APPEARANCE OF GREAT EFFORT. *After this there was nothing more heard by us during the space of ten or fifteen minutes; we remained about that time on the pavement opposite the building from which the cries came.*

When the cries were first heard, no light was visible in the fourth story, from which the cries seemed to issue. After the cries, lights appeared in the second and third stories,—seeming to pass rapidly from place to place, indicating haste and confusion. Finally all lights disappeared from the second and third stories, and the house became quiet.

No one passed along the street where we stood, while we stood there. But one of our party was a man, and he advanced in life; all the remainder of us were women. The watch was not set, as some of us heard 9 o'clock cried, before we got home.

Many of us have freely spoken of these things since their occurrence. And now at the request of Messrs. B. & C. & M. we give this statement, which we solemnly declare to be true; and sign it with our names.

Signed
JOHN BRUSCUP,
LAVINIA BROWN,
SOPHONIA BRUSCUP,
HANNAH LEACH,
SARAH E. BAKER,
ELIZABETH POLK.

Baltimore March 13th, 1835.

Certificate of the Minister.

This is to certify that John Bruscup, Hannah Leach, Sophonia Bruscup, Lavinia Brown, and Sarah E. Baker, are acceptable members of the Methodist Protestant church, of Pitt street station.

Signed, WILLIAM COLLIER, Sup't. Baltimore, March 12, 1835.

All the above named persons are known to us, and hundreds in this community. Every one of them is worthy of credit, separately. The REV. Mr. COLLIER *is a Protestant Methodist*, and has the charge of the church at the corner of Pitt and Aisquith streets. The five first certificants are members of the church he serves. The sixth one is a Presbyterian. That the facts stated occurred just as stated, no candid person can doubt. *How those facts are to be explained, we leave all to decide for themselves:* For ourselves we take it, as perfectly clear, that the unhappy sufferer from whom the screams proceeded, needed, and would have thanked God for deliverance! She would have come out from them if she could; she would have escaped as a bird out of the snare of the fowler.

We take leave then to say,

1. This whole subject must be perfectly familiar to the superior of this convent, and to the priest who resides there as confessor to the establishment, and we demand of them an explicit and satisfactory account of this affair; in default of receiving which, we shall put upon their silence the only construction it can bear.

2. The archbishop of this diocese, ought to know that such transactions are perpetrated in this establishment. And if all his American feelings are not swallowed up in his vows and duties to the head of the holy Roman state, we expect and call upon him to ferret out this transaction, and relieve the public mind by a full statement of the affair.

3. *To aid him in his humane labours, (for which we trust he has leisure, as the terrapin feast of lent must now be over,) we have to say, that we are well assured that two females have died within six months in the Carmelite convent; and if he will furnish us with the date of their deaths, then we will furnish him with the date of the terrible affair, to which we now call his paternal notice.*

4. We ask our law-makers and law executors, whether their honest judgments do not tell them that such establishments ought either to be suppressed by law, or subjected to the most rigid and constant scrutiny by the civil authorities? If all the past, in all ages and countries, does not prove that these nests of unmarried women, under the despotic secret control of unmarried men, are sure to be places for which they are fitly contrived—of all cruelty, licentiousness, and wretchedness? Should such terrible abodes of sin and folly be held sacred, in violating human and divine laws, and oppressing and corrupting, if not destroying free Americans, because their founders and rulers do their misdeeds in the name of God?

5. We call upon the community at large to frown upon such establishments. *Let no man violate any law, even bad ones. Let the persons, property and rights of all be held sacred. We are no Jesuits; we know that no end can justify any improper means.*—But public sentiment can be and ought to be enlightened, roused and turned with irresistible power against these NUNNERIES. The laws ought to be so made that the poor victims may get out: they ought to be so executed that the civil authorities, should statedly, constantly, promptly interfere, to see what wrong is done, and redress it.—The rulers of these convents ought to be brought to justice for crime, just like all other criminals.—Children ought never to be sent to their schools;—young ladies ought to be sedulously

kept from the influence of nuns and their confessors; and the whole public mind be so informed, that every poor girl should know what a place and a fate she is seeking, when she sets her face towards these abodes of sorrow.

Oh! that God would deliver our land and our children "*From the strange woman, even from the stranger which flattereth with words; which forsaketh the guide of her youth, and forgetteth the covenant of God. For* HER HOUSE *inclineth unto death, and her paths unto the deep;* NONE THAT GO UNTO HER RETURN AGAIN."—*Prov.* II. 16—19.

NUMBER III.

QUESTIONS TO DETERMINE THE TRUE CHURCH.*

Baltimore, March 11th, 1835.

DEAR MADAM,

Your note of to-day was handed to me an hour ago, and as you seem urgent for some reply to it, I will say what seems needful at once.

1. "*Was there a visible church from the time of the apostles up to the reformation?*" is your first question. How extensive the church of God may have been, in any particular age; or to how many, or to whom visible, it may be impossible to say. But I answer, that for the whole period you mention, there was undoubtedly visible a church of God—and doubtless also apostate churches.

*If the following letter should meet the eye of the lady to whom it was addressed in reply to a very urgent one from her, we rely on her goodness to excuse its publication, for the following reasons:—The subject is one of public and great interest;—the individual more particularly interested cannot be identified except by some act of her own, past or future; the points involved, all look to one great and most hacknied argument of the papists, to prove the exclusive truth of their fatal system;—and the answers to the questions seem to contain a perfectly conclusive, and in some good degree, new overthrow of their absurd and wicked pretensions.

2. "*If so, name that church.*" The followers of Jesus were first called *Christians* at Antioch; his true followers are called so now, and have been called so ever since. Until the origin of the *papacy*, early in the sixth century, the true church was called nothing else, generally, but *Christian;* and hereticks received their various names, *Nicolaitans*, &c. After the rise of the papacy till the beginning of the thirteenth century, about the origin of the *inquisition* (embracing the *mystic* period of 666 years spoken of in Scripture, and being the first part of the 1260 years that the true church was in the wilderness,) the various sects gradually spread and gained ground, and especially papists, or followers of the bishop of Rome, who finally assumed the name of *Roman, Catholic, and Apostolical*, leaving the true name of the true followers of Jesus still *Christian*. But the papists becoming dominant over all Europe, nicknamed the true followers of Jesus, who constituted the true church, by various names in various ages. Some they called *Hussites*, some *Poor men of Lyons*, some *Waldenses*, &c. &c. Early in the nineteenth century they gave us other names, as *Lutherans, Protestants*, &c. But the name of our church ever preferred by us in all ages is *Christian*, in opposition to *Arianism*, when it was triumphant, and to the *Roman Catholic Apostolic* during its long rule. History, sacred, ecclesiastical and profane, is full of proof of the constant existence of this *true church of God.*

3. "*Where was it to be found?*" In every country of Europe, in great part of Asia, and in portions of Africa. Considering that the Papists persecuted us for 1260 years, during 594 of which they brought the awful tribunal of the inquisition to act upon our people every where; considering that they burnt many of our books, that they falsified many others by making us speak what we never said, that they wrote absolute falsehoods upon us, and that they prohibited all the world from reading what we wrote, and all this for so many hundreds of years; it is little less than miraculous, that any trace of our existence is to be found from the beginning of the sixth to the end of the eighteenth century, a period equal to more than a fifth part of the world's duration.

4. "*At what period did the church of Rome apostatize?*" If you will read the Bible and then the history of Eusebius, you will find that for 324 years after the birth of Jesus, not a single distinguishing tenet of the Romish church existed in the world. *Transubstantiation*, the *mass sacrifice*, the *adoration* of *Mary*, the *worship of saints*, the *veneration* of *images* and *relics*, the *seven sacraments, arricular confession*, &c. &c. not one existed in our *true Christian church.* The apostacy of Rome commenced with the *exercise of persecution*, and was complete when she became *drunk with the blood of the saints.* In 532, or about that year, the emperor of Rome conferred on the bishop of Rome, power to produce conformity in doctrine by temporal punishment; here the apostacy began. About 1198, this power was more completely organized by the erection of the inquisition, at the end of 666 years after the apostacy began, as the scriptures had foretold. In 1545 the *council* of *Trent* commenced its session, and at the end of eighteen years, broke up in 1563. The cardinal Du Ferier, who was ambassador of the king of France at that famous council, entered his protest against every thing it had done! *When that council rose, the Papal apostacy was complete*, after a regular and downward career of folly and crime for more than a thousand years! From that time God's command is most express that his people should come out of her, lest they be partakers of her sins! Oh! that they would all obey the hallowed command, and flee from a church, to which in all the Bible there is not one promise, nor even one exhortation to repentance; but only wrath, and denunciation, and wo!

5. "*What sect or society of Christians professed the doctrines of the Protestant religion previous to the reformation, name it or them?*" What I have already said, may be a complete answer to this question. But I will add more. We can trace back our doctrines in our blood, shed by Rome for holding them, up to the year 1100 and before; so that we have existed as the true Christian church since then, Rome being judge. Dear madam, they burned people, and incarcerated them seven hundred and fifty years ago, for holding what I preach

five or six times a week in this city. If they gave us fifty nicknames, and told hundreds of lies on us, it is no more than they do now. Let us now begin at the other end of time, and we find that from the birth of Christ for 532 years, there was no *Roman Catholic* and *Apostolic* church established among men. But in that year we find an emperor giving a bishop of Rome power to persecute us. For what? For not agreeing with him. In what? Why during the 568 years that intervened between 532 when he got the power, and 1100 when he began to use it without the least remainder of compassion, even during these dark 568 years, we find the evidence of our doctrines in the blood of our martyrs shed by Rome. And oh! shall any protestant Christian now ask what did that butchery mean, what did that cruelty signify, who were those martyrs—what names did they bear? Alas! Alas!

And now allow me to ask, why do you put such questions to me? Do you doubt the reality of your hopes in Christ, that your heart turns away to seek some other trust? If this be so, go to Jesus, and to his blessed word, the real sources of light and support.

How can it effect the reality of religion, to have the questions you have put perfectly solved or completely darkened? Or in what conceivable way would it benefit the cause of the papacy, to show that it had reigned triumphant in sin for a million of ages, "sitting in darkness and drinking blood?"

She has corrupted and then hid the Scriptures; she has murdered and then slandered the saints; she has degraded and then tyranized over the human race; and now, when by the most wonderful goodness of God, and the rarest concurrence of blessed providences, we have discovered her pollutions and shaken off her chains, and seen the light of spiritual truth, and learned the power of the new birth in our own souls; she comes to claim a new obedience by reason of the antiquity and exclusiveness of her enormities!

I wish you to bear with me, while I say two things; which I try to do in meekness as well as in candour.

First, I do not believe that any sensible and educated person who has been properly enlightened by previous

knowledge of the truth, ever did, can, or ever will believe the dogmas of the Roman faith. For my part, I candidly confess, that I consider it the most incredible of all systems, not excepting atheism itself. Its dogmas are, in short, incapable of belief. Secondly—I confidently believe that a faithful adherence to the commands of the Romish church as far as is possible, both in faith and in practice, will necessarily prevent the salvation of the soul. For that church is fatally and hopelessly apostatized from God.

R. J. B.

NUMBER IV.

ROMANISM—POLITICAL AND RELIGIOUS.

This country has never witnessed any impression so extensive and so profound, produced in so short a space of time, as that which within a few years has been made upon the public mind respecting the dangers of Romanism to the nation. No men have ever had more reason to rejoice in the manly and firm discharge of duty, than those who so recently and so few in number, undertook to sound an alarm to the American people on this subject. The writings that denounced them are scarcely dry—before half the country is moved by the voice of their appeal. The calumnies heaped upon them are yet trembling on the lips of guilty men, and struggling from a dying press,—while the words of a whole awakened population, and the voice of innumerable books, pamphlets, and papers, and the echoes of hundreds of pulpits, declare that there was need of effort, and that it has been made with the utmost promise of complete success.

It would be the height of folly to pretend that this result has been produced entirely, by the direct efforts made to awaken the country to the great and increasing evils threatened by the papal superstition to this land. Very

much has been done, however, directly in that way—and the result demonstrates, that there exists in our country a real and deep seated *religious public sentiment*, which is capable of being reached, roused, and concentrated, for the safety of our faith, and the advancement of our Master's cause. And Christians should learn to cherish this noble sentiment, to understand its mighty power, and to sustain and extend every instrument that is fit to foster and wield it; and amongst the chiefest of them all, a free, pure, able, extended religious periodical press. What political newspapers are to the transient movements of parties around us, so might the periodical religious press be to the world, and the enduring interests of man. It needs indeed, a better support and a wider diffusion; and requires purgation—as to its own end, as well as its common means. But, it is a mighty instrument, whose power and value the world has yet to learn.

Exterior events and circumstances thrown together in rapid succession; foreign agitations and movements,—extraordinary domestic develoements,—the operation of the social elements of our great cities,—the progress of higher education in schools and colleges,—the contact of religious sects, and many causes have devoloped this whole papal subject, with amazing rapidity and effect. The people understand in part—and the demand for more light is urgent and insatiable. We suppose it may be profitable therefore, to take a bird's-eye view of the real state of the question, up to the present moment.

The Roman Catholic and Apostolical church, as she vainly calls herself, from the beginning of her apostacy, has been totally exclusive. Hence the foundation of her claims to infallibility; hence her universal spirit of persecution; hence the inquisition, and the Jesuits; hence the dreadful immorality of her code, and the unsparing brutality of her long course of crime. *The mother and mistress of all churches*, says the creed of Pius IV: hence inferred the Rheims annotators, all heretics are at once disobedient children and rebellious subjects—and their punishment is to be considered like that of traitors and thieves; and hence judged the Dominican, whose first duty it was to be a spy on such impious rebles, that sincerity, and

honour, and faith, were idle words towards them; and hence argued the holy tribunal of the inquisition, that the double good of the reformation of heretics and the spread of the church's pure influence might justify their temporal death; and last and just as truly from the premises, hence concludes the reckless Jesuit, that the only service worth performing on earth is to reduce it back again to that subjection to the vicar of Christ which he who made it ordained that it should bear. The very formularies of the Roman faith, make two parties of the universe; the hierarchy with the Pope at its head, on one side;—on the other, all mankind that will not be their slaves. Their very creed draws a line, deep and broad as the impassable gulf, between the world within, and the world without the Romish faith. All must hold that faith, be it what it may—or else says the substitute of God, all the earth must die; this is the first, and is a *religious proposition*. They add the second to it, all the world must be seduced or conquered into this faith, or be cut off; this is a *political proposition, commensurate with the human race*. Other religions, may assert the first—in some qualified sense; but as they leave the election of their faith or hell to the free choice of men, states may safely listen to them all. This *superstition alone*, with inextinguishable ardour, labours with a faith in its divine truth, practically to enforce the second proposition; therefore it only remains for mankind to become papists—or to extirpate papism from off the face of the earth, or to exist in a state of ceaseless conflict. Such is the real state of the case. As a *religious question*, every man is as deeply interested in it, as he is in the question of being saved or damned hereafter; for the papists assert their faith to be indispensable to salvation; while all else believe their practices to be preclusive of it. As a *political question*, every man has the same interest in it that he has in being free,—being at peace—being the father of his own children—the husband of his own wife—the master of his own house—the owner of his own estate; for all that exists of the history of this religio-political heresy, proves it to be the most horrible of all tyrannies, and the most corrupt of all social conditions compatible with organized society.

The faith of Rome admits of no change that can make any mitigation of this question. An infallible being cannot admit that he has erred. He is the same forever, if he be pure. Be what he may, what he has once done he must forever defend or cease to claim infallibility. If he be evil,—and what man is not?—to set up such a pretension is simply to make it sure, that he will defend most tenaciously the very worst parts of his conduct. If there be any infallibility about Rome, it lies just here; the infallible certainty that being men her popes and councils would egregiously err, in a long period of time; and that having set up a contrary pretension, she would be certain to cleave the closest to her worst practices, and defend most intemperately her wildest absurdities. And so it has been continually. Even when the reformation might have been arrested by timely reform—when the Pope himself, strange to say, admitted that reform to be indispensible, and the most steadfast friends of Rome urged it,—the spirit of the hierarchy, and the deep seated power of the principles here stated, defeated the good intentions of ADRIAN VI. and precipitated the crisis so fatal to Rome. That Pope, the preceptor of the emperor CHARLES V. and a native of Germany, directed CHEREGATO, his legate to the Diet of Nuremburg, in 1522, to admit that extraordinary and manifold corruptions had crept into the church. "Many abominable things"—says his instructions to his legate, "have been committed in this holy chair for "several years past.—Abuses in spiritual things, excesses "in the mandates given, and in fine every thing changed for "the worse. No wonder, therefore, that sickness should "descend from the head to the members, from the elevated "pontiffs to inferior prelates. In what relates to us, you "will therefore promise, that we shall do our endeavours, "that our court, from which perhaps all this evil has pro-"ceeded, undergo a speedy reform. If corruption has of "late flowed from it, sound doctrine and reformation shall "now proceed from the same source. To this we shall ac-"count ourselves the more obliged to attend, as the whole "world appears most ardently to desire the accomplish-"ment of such a reform. *I have accepted the Pontificate, "that I might reform the spouse of Christ; assist the ne-*

"glected and oppressed, and appropriate to the learned and "virtuous, the money which has of late been squandered "on grooms and stage-players." About a year after these instructions were written, a proposition was made to the Diet from a quarter friendly to the church of Rome, and seriously recommended, that *priests should be prohibited from "meddling in traffic,* FROM FREQUENTING TAVERNS, AND FROM KEEPING CONCUBINES." Indeed this very Diet of Nuremberg, whilst it declared in favour of the edict of that of Worms, virtually silencing all discussion till the call of a general council, and provisionally suspending even the functions of the reformed preachers, at the same moment issued the famous *Centum Gravamina*, containing one hundred ecclesiastical grievances under which they labored, and exhibiting the most terrible corruptions, both of faith and practice in the popish church. (See *Seckendorf*, p. 225. *Sleid.* l. iv. *Jac. Frid. Georgii Gravamina Germanorum*, &c. l. ii. p. 327. *Bower's Life of Luther*, p. 210—17 and 342.) Of course, all these admissions, promises and recommendations came to nothing. The worst evils then complained of still continue, in countries where the Catholic is the only religion; the worst dogmas of the church still being those most steadily enforced. There have been more people burnt at the stake, for denying the doctrine of transubstantiation, than for any other pretended heresy: a doctrine which contradicts every sense a man has, all the reason he can command—the principles of three or four sciences, and those amongst the most exact—and is at the same moment, against the word of God, and the honour of Jesus Christ. A dogma in short, which is simply incapable of belief, as a truth, and if true, would be so stupendously horrible and brutal, that a man might almost be justified in refusing credence to his senses, his reason, and his very consciousness, backed by the best proofs of science, rather than credit the amazing impiety involved in the supposition, that he could create and swallow a hundred millions of Gods! Matter is infinitely devisible; and the Council of TRENT has decided that *Christ* exists whole and entire, soul, body, blood and divinity, in every particle of both sacraments!!

In truth, the church of Rome, as she cannot, does not pretend to be capable, any more than desirous of reform.

She is unalterable. Therefore, we find at this moment, school books printed and put in circulation in Catholic countries, filled with instructions absolutely at war with all sense of shame; and books of devotion printed in the United States for common use, that shock all decency, by the utter beastliness of their allusions. Thus too, the most extravagant fooleries of the darkest ages are enacted, amid the light of the nineteenth century; and enlightened men pretend to believe that the Holy Ghost inspired ignorant and barbarous ecclesiastics, who pronounced the original tongues in which God spoke to his prophets, recent inventions of the devil; and free citizens of the United States, expect to merit heaven, by regulating their diet after the prescriptions of an unhappy and silly old man at Rome! Nay the highest toned doctrines of the trans-alpine party, in popish politics, are held and taught, and practised all over the world, where Jesuits exist, with reference to the power and influence of the Pope,—as fully as they were declared by LAINEZ, the second general of their order, at the council of Trent three centuries ago.

A concatination of circumstances has exposed, and will continue to expose this nation to more than a common share of the danger to which all are subject, from the intrigues of this superstition. Every distinctive feature of our social system encourages attempts against us; and every movement in the elements of the decaying and renovating systems of the old world has a tendency to throw off upon us the worst portions of their population. The suppression of the monasteries in Portugal and Spain, and the expulsion of the Jesuits from the latter, all occurring under the new and more liberal order of things in both states; the free toleration of the Protestant religion in France, since the revolution of 1830, for the first time, in the same degree, since the revocation of the edict of Nantz,—thus raising up a practical exposure of papism, and restraining its absurdities by an open contempt, all over France, and in the same degree making the priests uneasy, and disposed to find new abodes;—the very reform bill of England, which restraining suffrage to a point above the reach of most papists out of Ireland, and the still more momentous act to papists, namely, the one for Catholic emancipation, drawn by Sir

Robert Peel himself, in which there is an express clause, excepting the Jesuits from all participation in the benefits of the act, and excluding them from Britain; a thousand contingencies abroad are driving them upon us. On the other hand, every thing here invites them. Our public improvements give them immediate and constant employment, at very high wages; while the priests, from the regular levies on such as live and the constant plunder of such as die, live in luxury and project extensive churches, with inquisitions under them, and nunneries beside them ---for the joint exercise of their malevolence and sensuality, the leading passions---which their rules cherish. Our commercial treaties open a direct trade in German and Irish Catholics, which lands nothing short of one hundred thousand every year on our coasts. Into Baltimore alone, about ten thousand Germans, most of them papists, are brought annually from the free cities in the north of Germany,---in vessels, returning laden with tobacco, at rates so low as to drive our own ships from exporting our own products. Our naturalization laws allow all these people to become American citizens in five years. And nearly every state in the Union allows every such person, over twenty-one years of age, to vote at all our elections as soon as he is naturalized: a right they never had at home, and are unfit to have any where; dangerous to us, and of no personal advantage to them. Because, the most of them are not only entirely ignorant of our condition, our system, and our policy, but are the most degraded and brutal white population in the world, and appear to be utterly insensible that public order is a good, that obedience to law is a virtue as well as a benefit, or that human blood is more precious than that of unclean beasts. And whether wise or stupid, good or bad, their priests control their votes, direct their combinations, encourage their violence, attempt to shield them from punishment,---extenuate their ill conduct, and are their absolute directors. It is settled truth in all our great cities, that the word of the priest, is more powerful than the cord of the hangman; and hundreds of people have seen mobs quelled by the voice of a foreign priest, when the whole power of our laws was defied. Indeed, father McIlroy,

of Frederick city, in Maryland, has received, if we are rightly informed, a vote of thanks and a present perhaps of plate, from the Baltimore and Ohio Rail Road Company, for quelling a riot which the laws of Maryland could not arrest, among a gang of ruffians that the citizens of two of our counties, in mere self defence, were forced to resolve in public meeting, to drive forever from their vicinage, with arms in their hands. In Michigan, in New York, in the west, in the south, every where, the priests secretly control the foreign Catholic vote; and that vote decides our elections! By the way, our old friend, Bishop England will oblige us by letting us know, what he did with priest O'Neal, whom he removed from Columbia, S. C., as was supposed, for disagreeing with and thwarting his lordship in his political schemes?

Now if our priests were men of reasonable intelligence and attainments, which commonly they are not; if they really understood and loved our system, which ordinarily they do not; if they were Americans, instead of being generally foreigners; if they held a pure and moral system of religion instead of a most depraved and monstrous one; if they were the very best instead of amongst the very worst men in the land; it must be perfectly clear to every thinking man, that it would be eminently wrong in a social state resembling ours, to permit them to hold and exert the enormous and irresponsible powers which reside in their hands. But the fact is, every priest is in abject and sworn subjection and fidelity to a foreign authority; a prince absolutely represented by diplomatic agents in our own country, (the Pope has a consul now residing in this city;) a sovereign whose states are as really his, as those of any other prince are his,—and who besides his local sovereignty, which is most despotic over his own kingdom,---and his universal supremacy claimed over all the citizens of all countries on earth, and his direct power as the vicar of Christ, over every thing that Christ could control, if he were personally present; besides all these, has ever claimed and exercised the most insolent power over all the kingdoms of the world, ---dethroning princes,---releasing subjects from oaths of allegiance,---taking crowns from one head and placing

them on another,---extirpating whole states by cruel wars —dashing nations against each other in furious conflict— parcelling out whole continents as gifts to his vassels,— and emptying one quarter of the earth in exterminating crusades upon another! These priests that exercise this power over the destinies of this great nation, are as many of them as are Jesuits, sworn to unquestioning obedience to a foreign subject of a foreign prince; and still farther sworn to unlimited devotion to the Pope of Rome, to whom their general is devoted by oath; and every one of them that is a bishop has taken a solemn oath at his consecration to the head of the Roman state, the terrible power indicated above, more specific and more minute than any oath of allegiance any other state ever administered. They receive their offices from this foreign sovereign, directly and universally; although the constitution of the United States expressly discountenances any obligation from its citizens to any "king or foreign state" —positively prohibiting that portion of the people in its service from receiving in that way, either "present, emolument, office or title, of any kind whatever," (sec. ix. 7.) How did Sir Charles Constantine Pise get over the direct force of this article, who being in the enjoyment of titles if not emoluments received from Rome, was at the same moment in the service of Congress? And what have the senators to say who elected him? And what have all the bishops to say, against the spirit of this article? And what have our courts and district attorneys to say, that they do not require all priests, Jesuits and bishops of this sect to renounce the Pope of Rome when they take the oath of allegiance? And what has bishop England to say, as to his being legate from the Pope to Hayti, and still pretending to be a republican and an American citizen?

This is the spirit of the papacy to day, as much as it was when the popes caused the Albigenses to be butchered, or the Bohemians to be pursued like beast of the chase in the thirteenth and fifteenth centuries. Since we commenced writing this article, news has been received in this country, that all the toils and sacrifices of twenty years of revolution are to be thrown away through the

intrigues of the same priests, that have caused so many calamities already to MEXICO. The constitution of that unfortunate people is to be set aside for the sake of the priests and their servile banditti, who call themselves soldiers of the republic; and under the dictation of SANTA ANNA, as tool of the ecclesiastics, all civilization, all freedom, and all religion must be crushed! The plan of TOLUCA, settled already by the priests and the armed mob, converts a representative republic like our own, into a great central system; and the very second article of the project declares, "*that the constitution to be established, must be based on the acknowledgment* EXCLUSIVELY *of the* CATHOLIC APOSTOLIC ROMAN RELIGION!!" This bears date May 29, 1835. Preparatory to this, on the 25th of April preceding, the Mexican government issued a decree annulling the laws of the states of COAHUILLA and TEXAS, relative to emigration, thus throwing insuperable obstacles in the way of the settlement of North Americans in those states. And now in GUATIMALA, the same devotion of the priests the Jesuits and the bishops to Rome, and the same submission of the people to the ecclesiastics, which have desolated so many lands, are breaking all the bands of society in sunder. Formerly, the priests ruled with absolute power in Guatimala; then the revolution succeeded, and nature and common sense had the sway for a brief space. During this interval of light, the supreme power declared it lawful for priests to marry. God and nature, and morality and the world had said the same always. So, many priests married,—and became moral and decent men. But by and by, Rome ordered the law to be repealed; the state of Guatimala obeys: and the priests have the option of returning to their former state of concubinery relationship, under pretence of chastity, or of ceasing to be priests. The state is Catholic like Mexico; in both cases, Rome and Romish emissaries dictate the fundamental laws. Shall they do the same here?

If it be possible they will effect it. Their religious doctrines and practices are peculiar and constitute a system which they assert to be different from every other in so high a degree, that theirs is indispensable to salvation; and which all else, whether Christian, Jew, Mahomedan, pagan or atheist, pronounce to be both false and dangerous. To establish the universal and exclusive sway of this system, is their avowed, sworn, concerted, ceaseless object. In pursuing this object, every tie of nature, every principle of virtue, every dictate of reason, every command of God has been in succession, and still is treated as altogether of secondary importance. As the means of success—they have as they boast, two hundred millions of the human race,—the most stupendous ecclesiastical organization, the absolute control over the minds, bodies, and goods of their followers; the support and aid of many kings and states; the certain promise of God, and the abiding presence of his vicar amongst the confiding hosts. As the reward of their success, they look for universal indulgence, unlimited power, absolute supremacy on earth, and endless glory in heaven! What a mixture of power and enthusiasm, and passion, and gigantic superstition! What a force—what a prize!

On the other hand their spirit is adverse to the spirit of the age; their system is contrary to the common sense of men; their tyranny is odious to every impulse of nature; every motive that stops on this side the grave impels their own people, every one—every moment to forsake them; and every motive that looks into that dark future beyond death, impels every being unsubdued to their superstition, to release the world from their degrading chains. With us, are freedom, light, the whole force of movement, the power of knowledge, and the consolations of eternal hope! God and the right are ours;—and we already see the sure approach of that blessed day, when this "synagogue of satan" will be razed, and the "mother of harlots" who has ruled in it will be "fallen;" and all the "kings of the earth" whom she has made "drunk with the wine of her fornication" will cast her off forever; and all the saints of God, whose blood has been so long "found in her," will unite in one solemn thanksgiving to him who hath overcome her "by the spirit of his mouth," and delivered them and the world from her hands, like a bird escaped out of the fowler's snare!

All that is worth contending for upon earth, is directly staked on this contest. It must be vehement; it may be protracted. It is joined already; it can end only in the perfect triumph of one or the other interest. As a religious question, the great body of the most active, enlightened, and devoted servants of God all over the world, are already engaged in its investigation, or have before this made themselves acquainted with it. As a political question, every nation having or desiring freedom, contemplates it with profound attention. Mexico and Guatimala in South America; France, Spain, Portugal, Greece, and England, in Europe; Canada, New England, New York, Maryland, Pensylvania, in North America; are at this moment agitated with this overwhelming discussion. Lord JOHN RUSSEL, lost his election in one of the most enlightened counties in England, where his family influence had long been supreme and his own popularity irresistible, by being suspected of throwing the patronage of the Irish government into the hands of O'CONNELL. At this moment in the great state of PENNSYLVANIA, this controversy is about to decide in part, all her elections; and the indications are not obscure, that it must enter largely into others still more important.

Away then with all fear and all indifference! They who *dread* to meet this question, are in effect subdued already. They who are *indifferent to it*, are either profoundly ignorant, or criminally remiss concerning the most stupendous and induring interests of man. They who *fancy themselves superior* to it,—should remember that Roman proconsul who pronounced the Christian system, even when Paul was before him, to be unworthy of his august consideration, as being merely a question of names and words; or that savage chief who, naked and illiterate in his distant and unknown village, demanded of a traveller who chanced to find his hut,—what Europe thought of him? The cold skepticism of the learned, no less than the ludicrous self-complacency of the unenlightened barbarian, sprung from a vanity, alike ignorant and childish. But let us take courage. For the religion of Jesus swept over the beautiful regions of ACHAIA, even though the brother of SENECA dispised it; and the wave

of civilization will yet pass its fertilizing stream over the grave of that nameless savage, who did not know what civilization meant.

NUMBER V.

THE ANTIQUITY OF THE PROTESTANT FAITH.

No question is more frequently nor more triumphantly put to protestants, by ignorant papists than this: *Where was your religion before Luther?* To which it was no bad answer, where was your face before you washed it?

But the truth is, that there are several methods of showing that the principles now professed by protestants as a body, are not only as old as the days of Christ, but that they are the very same which he taught, and which he came into the world to make known for the salvation of men.

First, Catholics themselves being judges, the entire word of God as contained in the scriptures of the Old and New Testaments, were inspired by the Holy Ghost. Therefore, he who holds and teaches the very same things which the Bible holds and teaches, must hold and teach doctrines as old as the days of our Saviour; and which can be no younger than the day when the canon of Scripture was completed. Whenever therefore, a protestant is asked how old his religion is, he has only to prove by some portion of holy writ, the disputed doctrine; and then he can confidently say, it is as old as the times of our blessed Saviour.

Now, whether we really have the word of God or not, —and whether we really understand that which we have or not, are questions which we are always ready to discuss with infidels and papists;—and the affirmative of which can be demonstrated past the possibility of a reasonable doubt; and is certain beyond all dispute, by the

indwelling influences of the Word and Spirit, in every regenerate heart. Therefore, let the heathen rage, and the priests imagine vanity; our hope is sure.

But secondly, besides this accurate and venerable evidence, we have other and most ample proofs, of an external kind, of the long continued, uninterrupted, and pure existence of our faith on earth. The fact is, if the Roman Catholic church had never existed in the world,—we would have had abundantly more proof of the pure succession of the church of God on earth, than we now have. Because the chief objects of her existence have been to banish the scriptures, to corrupt the church, to degrade the human race, to kill the saints of God, and to cover the earth with palpable darkness. How vast and how glorious, would have been the living monuments to God, erected in whole nations which that church has butchered—that would now stand forth to bless our eyes, if she had never existed? Alas! our hearts sink within us when we contemplate the evil she has done—and dwell on the probable condition of the human race, at this moment, but for the dire influence of the Latin church. Yet the very breadth of her errors and crimes affords us evidence of the continued existence of the truth, in the hearts and lives of those who resisted her sway, or died beneath her strokes. The African churches of the early ages,—the various Asiatic churches, especially the Nestorians,—the Greek-church,—the Culdees in Ireland—the Waldenses in the south of Europe—the Moravians and Bohemians in the east of Europe,—the writings of the early Greek and Latin fathers,—the army of martyrs—have handed down to us evidence of the constant existence of those who did not bow the knee to Baal. Although we cannot vouch for all the dogmas of all those who have been better taught than Rome, any more than all the protestant sects of our own day, would be willing to subscribe to every peculiarity of each; yet as now we all rejoice to acknowledge that each of the evangelical denominations *holds the head*,—against the apostate bishop of Rome who holds in unrighteousness what little truth he knows;—so also it must fill our hearts with unfeigned joy to receive new and clear evidences,

that the true followers of our Master through the long course of ages, have held essentially the very same views of divine truth which we now call Protestantism, and that the same faith which they died for, is that which we are comforted in of God, to-day.

We ask attention, at present, to a few facts in regard to one of those early and persecuted sects, whose blood was amongst the precious seed of the church of Christ.

The *Vaudois* were found at a very early day in *Languedoc*, from the city of *Albi* in which department they were said by some to be called *Albigenses;* while others derive their names from *Peter Waldo*, a merchant of *Lyons* in the south of France. It is certain that they gave great uneasiness to Rome, many centuries ago. For as early as the year 1179, Alexander III. after eighteen years of bloodshed in contests with half of Europe, about his right to be pope, which was contested successively by Victor IV., Paschal III., and Calixtus III.;—found time to call a great council in the Lateran, and condemn and excommunicate the Vaudois. How natural! that when the opposing tyrants agreed, they should celebrate their orgies, by the sacrifice of the most excellent of mankind! How appropriate! that the very council which settled the details of the proper mode of investing with all the powers of earth and heaven, him who in God's temple, exalts himself above God himself; should signalize the event by an edict for the extirpation of all the real followers of God, then known to them throughout Europe! The council of Lateran settled the papal disputes, adjusted all the rules for future elections, and cursed the fairest portion of the earth!

But who were these *Vaudois*? We answer that question by referring the reader to any church history in his reach, but especially to two little volumes in common use; we allude to *Jones's History of the Waldenses;* and the *History of the Crusades against the Albigenses*, taken out of Sismondi's great History of France. At present, we wish to show *what* these Vaudois were. In doing this, we will cite only Roman Catholic authority.

And first, a Dominican named Reiner who by his own confession had been one of the heresiarchs, as he

terms it, that is a chief person among the Vaudois, whom he, after his apostacy, denounced and wrote a book against. Of all sects he pronounces this, which he also calls Leonists, to be the most dangerous; and that for these reasons. First, because they are the most ancient of all, having existed as some suppose, from the time of SILVESTER, or as others say, from the time of the apostles. Secondly; they are the most widely diffused, there being hardly any country into which they have not penetrated. Thirdly, because while all other sects produce horror by their execrable blasphemies against God, this on the contrary, has a great appearance of piety; for they live justly towards men, and they believe nothing concerning God which is not good; but they blaspheme against the Roman church, and against the clergy, by which means they attract crowds of people. He then proceeds to reduce their sentiments into three classes: 1. Blasphemies against the Roman church, her statutes, and her clergy: 2. Errors touching the sacraments and the saints: 3. Their horrible detestation of all the excellent and approved customs of the church. Whereupon he enters into a long detail under each class, not pretending to charge them with any error except their total indifference or decided opposition to all the peculiarities of Rome. (See *Biblioth Pat. tom.* iv. *part* ii. *page* 749)

These were pretty good protestants,—if their apostate brother is worthy of credit. But we will cite another witness who must be perfectly unexceptionable, to all Catholics at least. This is no less a personage than *Æneas Sylvius*, one of the most accomplished scholars and elegant writers of his day; who was about the year 1458, elected pope, under the name of PIUS II. We have then the advantage of infallible authority, as to the fact of the real opinions of the Vaudois. The dogmas of this pestiferous faction, says he, which has been so long condemned (viz: since the Lateran council in 1179) are as follows:

1. The pope of Rome is no more than any other bishop.

2. There is no difference amongst priests (clergy); they ought to be distinguished only by excellence of life, not by dignity of office.

3. As soon as the soul leaves the body, it is immediately conveyed to eternal peace or pain.

4. There is no purgatory.

5. It is useless to pray for the dead,—a practice invented by the priests through avarice.

6. Images of God or the saints ought not to be used.

7. It is mere mockery to use blessed water, and boughs of trees.

8. The orders of mendicant monks, are inventions of the devil.

9. Priests should be content with poverty, and voluntary contributions for their support.

10. Every human being has a right to proclaim the truths of the gospel.

11. It is not lawful to commit sin to avoid the greatest evil.

12. All ecclesiastical persons who commit mortal sin, lose their dignity and are not to be obeyed.

13. Neither confirmation given by bishops with chrism, nor extreme unction, is to be considered a sacrament.

14. Auricular confession is contemptible, it is enough to confess sins to God.

15. Baptism is to be administered with pure water, without any mixture of oil.

16. The use of consecrated burial grounds was introduced for the sake of gain, it being immaterial in what ground the body is buried.

17. The earth is the temple of God.

18. Hence they who found churches, monasteries, and oratories, err in supposing that God's majesty is limited, or that he is more propitious in one place than another.

19. The sacerdotal vestments, the ornaments of altars, the robes, the corporals, the chalices, the patines, and other utensils of this kind are all useless.

20. It is immaterial at what time or place the sacrament of the supper is administered; it is only important to repeat the words of institution and distribute the elements to those who desire it.*

*Sacerdotem, quocunque loco, quocunque tempore, sacrum Christi corpus conficere posse, petentibusque ministrare sufficere, si verba sacramentalia tandum dicat.

21. It is useless to implore the intercession of the saints who reign in heaven, since they are unable to do us any good.

22. To chant canonical hours is time lost.

23. The sabbath is the only day on which it is necessary to abstain from labour.

24. Saints days ought to be entirely rejected.

25. There is no merit in observing the fasts established by the church.—(See *Æneas Sylvius Hist. Bohem. chap.* xxxv. *p. m.* 68.)

There are very few of these twenty-five heresies denounced as pestiferous, by "our soverign lord pope *Pius* II." nearly four hundred years ago, which every protestant in the world does not hold now. But a general council met at Rome nearly three hundred years before that, had under the eye, and by the direction of "the sovereign pontiff *Alexander* III." pronounced these opinions to be damnable heresies, the people who held them to be accursed of God, all their abettors to be excommunicated, their lands forfeited, their children bastards, their country a prey for the first that would take and waste it with fire and sword, and every prince and state accursed that would not unite to execute this decree, and every soldier made certain of heaven that would lend his aid in enforcing it. Will the papists of our times say this is not binding on them? Then what becomes of the infallibility of the pope; the authority of general councils; the promise of Christ to guide them all, as they say? The council of Lateran decided by the indwelling aid and authority of the Holy Spirit; therefore, its decisions ought to be as binding as the word of God; and so papists believe, or ought to believe, according to their own principles. As to any pretence of the ignorance of those ages, and of the men who did these things; we humbly conceive, that *Æneas Sylvius*, from whom we quote, was as

The reader will perceive at once, that the Pope whose statements we are quoting, gives such a turn to the expression, as to put his own words into the mouths of the Vaudois. This is not the only instance in this catalogue. In such cases, we give the obvious meaning of THE HERETICS.

much superior in talents to bishop England, and in attainments to archbishop Whitefield, (except their judgment of liquors, by dealing in which the latter made his fortune,) as he was above them both in official rank. This is not the spirit of any age, nor any condition of ignorance. It is the spirit of a false, turbulent, bloody superstition, which is alike adapted to every rank and condition of sin. It is the spirit of the Roman Catholic apostolic church, which God in his holy word has again and again cursed as the fountain of all evil to his own pure and persecuted church; and whose total overthrow is indispensable to the final triumph of peace on earth, and the permanent existence of good will amongst men.

Through the testimony then of these popish witnesses, we carry back the faith and worship of Protestants six hundred and eighty years at one step. At that high era, we find our strength so great as to demand a crusade against our people; our faith so pure as to be nearly as we now hold it, even when detailed by our enemies; so ancient as to be admitted of apostolical origin; so diffused as to spread in every land; so reasonable as to commend itself to all men; so humble as to be like piety!

Here then, is a small account of ourselves, extending fifteen centuries before Luther.

But where was the Catholic church before Luther? That is a question we should like to see answered. Where is it since Luther? That is another question we want light on.

As to the Scriptures, very few had them before Luther. He was a learned and rather distinguished man, before he had ever seen the complete word of God. Most of the monks, nearly all the secular clergy for centuries before Luther, had no Bibles; they were too corrupt to love them, if they had had them; and they were too ignorant to read them, if they had desired it ever so much. The council of Trent made the Catholic Bible; that church had no standard Bible before. That council, *after Luther*, fixed up a Bible for papists, and fixed it wrong as to its matter, wrong as to its form, and wrong as to its use!

What was the creed of the Roman church before Luther? Their present creed was concocted by the council of Trent, and Pius IV. Between them, they added fourteen articles to the creed, neither of which was in any creed before, and every one of which was false, and nearly every one absurd, and most of the fourteen embracing fundamental heresy!

Here is a pretty pretence to antiquity, leaving the truth of her tenets totally out of the question. The protestant faith is the faith taught in the Hebrew and Greek Scriptures, (which are well translated in the common English version of the Bible,) which Scriptures are as old as the times between John and Moses at least. The poor papists have no Bible, but only a corrupt and redundant Latin translation of the Septuagint; to which the council of Trent met the other day, as we may say, added *sixteen books* never inspired by God, unnumbered *traditions* never yet defined, several *cart loads* of the writings of the fathers who contradict each other on a thousand subjects, and the unknown future decisions of unborn popes and uncalled councils. This they call their rule of faith; and by way of making the matter as ridiculous as possible, say that Christ established it!

The protestant symbol of faith, commonly called the apostle's creed, is surely of very early origin, perhaps the result of the joint labors of the apostles themselves. And so the church of Rome admits. But here, a little while back, a few ignorant bishops, corrupt scholars and ambitious monks, met at a little place in one corner of Europe; and after deliberating eighteen years in the midst of all sorts of intrigues, debaucheries and scandals, caused *fourteen articles* to be added to our ancient protestant apostolical creed, by a lewd fellow of the baser sort, called *John Angelo de Medici*, who in 1560 changed his name to Pius IV., and pretended himself to be a vice-Christ! And still these poor people, who have neither pure Bible nor true creed of any age; and whose false creed and corrupt rule of faith, are both created as to any potential validity *since Luther*, prate about the antiquity of their church!

For our part, we consider a young virtue better than a very old vice; a truth but yesterday discovered, better than a lie as old as creation. And therefore we stake but a very small part of the real claims of the protestant faith upon its age. It is its truth, its excellence, its heavenly origin and tendency that make us love it. That Noah knew my Redeemer, was his blessedness; but that I know him is just as sure, and just as precious to my soul, let Noah's fate be what it might. The truth however is, that the world has had but one true Lord, the universal church in heaven and earth but one evangelical faith, the soul of man but one baptism of fire and the Holy Ghost. And it is alike good and grateful, to behold in all the past, the clear evidences of this sacred and consoling truth.

NUMBER VI.

WORSHIP IN AN UNKNOWN TONGUE: GREGORY VII. AND THE BOHEMIAN CHURCHES.

The Bohemian church was originally Greek. *Bohemia* and *Moravia* were converted to Christianity through the instrumentality of Methodius, and Cyril Constantine surnamed the philosopher, who were Greek monks of the order of St. Basil, and who were sent out by the empress Theodora and her son Michel,—at the solicitation of Suantopulc the elder king of Moravia; who seeing the labours of these monks amongst the Bulgarians, Mysians and other neighboring states, desired the advantages of Christianity for his own people. This happened about the middle of the ninth century.

At a very early period, after these nations had nominally embraced Christianity, the bishops of Rome commenced their attempts to seduce all who spoke the Sclavonian language into the same condition, which early in the

thirteenth century they enforced by fire and sword upon those states speaking the Romanesque languages in the south of Europe. The kingdom of Aragon, the entire southern quarter of France, Piedmont, &c.—standing like a garden of the Lord in the midst of surrounding darkness, were utterly sacked and emptied, like an unclean garment, by the brutal crusaders, at the call of the popes of Rome, just about six centuries ago, for being in effect Protestants. The records of the world scarcely exhibit a more heart stirring detail, than that which Sismondi has given in a few chapters of his great History of France, of this catastrophe. A scene nearly similar was enacted on the western frontier of Europe during the fifteenth century, embracing the period commencing with the council of *Constance*, including the intervening war in Germany for the extirpation of the religion of God as held and taught by the followers of Hus, and terminating perhaps with the council of *Basle*. We may justly designate those periods so little known, and yet so pregnant with truth and interest, as the *suppression of the first and second reformation;* the attempt of Luther, being in fact, the *third reformation.*

The Bohemians and their neighbours were not at once reduced to the Roman yoke. Or rather adhering most pertinaciously to the doctrines and rites of the Greek church, always a purer church than the Latin, and then purer than now,—it was not until after six hundred years of resistance on their part, often of the most heroic kind, and the like duration of effort on the part of Rome, marked always by falsehood and treachery, and often by cruelty and blood; that these brave and simple people were crushed into slavery, to the power and superstition of Rome.

The nature of those dogmas and pretensions of Rome which first excited the opposition of the Bohemians, Moravians, &c. may be conceived in some degree, from the following expressions of Photius, patriarch of Constantinople. "The joy which we had conceived, on the "conversion of the Bulgarians, is changed into sorrow "and confusion; for scarcely have two years elapsed since "this nation embraced pure Christianity, before these im-

"pious and execrable men coming from the land of dark-"ness, (for they are from the west,) sacrilegiously ravage "the vineyard of the Lord." Then follows his enumeration of the dogmas and practices which the Latin bishops wished to introduce into Bulgaria; "Fasting on Saturday, "stuffing themselves with milk and cheese during the "first week of lent, *forbidding the priests from marrying,* "*confirming anew those who had been already confirmed* "*by the Greek priests under the pretext that the power of* "*confirmation appertained exclusively to bishops, finally* "*denying that the Spirit proceeded from the Father alone* "*but ascerting that it proceeded from the Father and the* "*Son.*" As yet these people had not been denied the cup in the sacrament, nor the use of their own language in public worship. According to the Jesuit Balbin, pope John XIV. in the year 976 confirmed Dithmar to be bishop of Prague, upon the condition that the *Latin language* alone should be used in public worship. Hereupon the Bohemians sent a deputation to Rome; and obtained from Gregory V. in 977, a repeal of this condition, and the restoration of the Greek rites, and of course, the use of the vernacular language. For half a century more, the contest continued with various fluctuations,—between the two parties. Gradually, the nobility attached themselves to the party of Rome, but still the common people adhered to their ancient faith and system of worship: and the popes of Rome some times used guile and connived at their departure from the Latin faith, some times used severity and fierce dictation. Amongst the most serious causes of quarrel, as enumerated by *Adelbert* bishop of Prague, in 981, were that the Christians of Bohemia, would not observe the holy days appointed by the popes,---they would get married without the priests, —they would not bury their dead exclusively in the churches, the ecclesiastics would get married, &c. But amongst all difficulties, perhaps the greatest was the tenacity with which the Bohemians clung to the use of their own language (the *Sclavonian*) in public worship.

Pope Alexander II. had prohibited its use; but in vain. To bring the matter to a better understanding, about the end of the eleventh century, Wratislaus, duke

of Bohemia, sent an embassy to GREGORY VII. to demand the confirmation of this privilege (the use of their own language in the worship of God,) which some of his predecessors had granted them. GREGORY refused. The reasons why he did so are found below, and it was to lay them before our readers that we have entered into this brief statement, the main parts of which are drawn from *Histoire de la guerre des Hussites, et du Concile de Basle* par JACQUES LENFANT. From the 10th page of vol. 1 of that work, we have translated the following extraordinary brief of the pope.—*Lenfant* cites ample and unexceptionable authorities for the genuineness of this brief, and for all the preceding statements; to him we refer the reader.

"GREGORY, bishop, servant of the servants of God, "to WRATISLAS duke of Bohemia, health and the apos- "tolic benediction. Amongst other demands which your "highness has made of us in your letters, is the requisi- "tion that we will confirm to you the custom of using the "Sclavonian language, in the sacred worship. Know "then, our dearest son, that it is impossible for us to ac- "quiesce in your demand. *For in our frequent medita- "tions upon the holy Scriptures, we have discovered that it "has been, and still is pleasing to Almighty God, that his sa- "cred worship should be performed in an unknown language, "in order that the whole world, and especially the most "simple may not be able to understand it.* In truth, if all "chaunted publicly in a known language, the service "would soon excite contempt and disgust. Or it would "happen that the common people, by repeating so often "that which they could not comprehend, would fall into "many great errors, from which it would be difficult to "withdraw the heart of man. Nor is it proper to allege "here—that this indulgence has been sometimes granted "to the most ignorant,—especially, when they were re- "cently converted; as was done also in the primitive "church, regard being had to the simplicity and sound- "ness in the faith of the people generally. For as it has "been proven, that from them have arisen much evil and "many heresies: it is no longer advisable, under the pre- "sent established, and stable Christian order, to connive

at it. We cannot, therefore, comply with what your "people have unreasonably demanded:—and we forbid "it, by the authority of God and the blessed St. Peter, "exhorting you for the glory of Almighty God, to resist, "by every method this fruitless temerity.

"*Rome, the year* 1079."

This GREORY VII, who wrote the above brief, was the famous *Hildebrand*, a Tuscan of mean birth, and once a monk in the monastery of Clugny—who, by his abilties and crimes raised himself to be cardinal and pope. During the reign of his immediate predecessor, ALEXANDER II. and afterwards whilst pope himself, embracing in both periods a space of twenty-four years, from 1061 to 1085, he kept the whole of Europe, and the whole church in perpetual commotion. Insolent, imperious, unprincipled, and yet bold, steady, and clear headed; he was subject to great reverses, both while he lived, and since his death. At one time an obscure labourer, then master of the world; now head of the faithful, then solemnly deposed by councils, and declared an anti-pope. Once declared an exile, and once shut up in the castle of St. Angelo by the emperor Henry IV.—and yet at another time, reducing the same emperor to the most humiliating penances. Even after his death, in his own besotted seat, he has hardly escaped the pains of hell, if his enemies are to be credited, in their just denunciations; while PAUL V. more than six centuries after the death of Gregory, won by his devotion to the interests of the papacy, decreed to his memory, as to that of a saint, the honour of a festival, and commanded all the faithful to worship him.

Such is the man, and such the decree, and such the circumstances under which he wrote it. To us it is enough that we have it settled in it, directly or incidentally, and that on infallible authority:

1. That the bishop of Rome, has a right to command foreign princes, and to dictate articles of religion to foreign states:

2. That it is the will of God for men to worship him in a language they themselves do not understand:

3. That this was not the opinion of the primitive church, nor always that of the church of Rome:

4. That the church of Rome has found by experience that what she considers to be both evils and heresies, spring from letting people understand the Romish worship:

5. That the greatest of these evils, and the most to be expected, is universal contempt and disgust for the Romish worship by all who understand it:

6. That for these reasons, Rome has changed her opinion, and now resolves that God does not wish men generally, and especially ignorant men, to understand his worship:

7. That it is, therefore, *now* contrary to plain scripture and the true faith, for any people to use their own language, or any other that they understand in the worship of God:

8. That no one can argue what is right, from what popes have done; for they have done all things, and of course opposite things:

9. That the real ground of deciding religious truth, and determining personal rights, is to find out the real interests for the time being of the papacy:

10 That the pope is supreme and exclusive in deciding this; that he decides by the authority of Almighty God and St. Peter; and that God's glory requires all men, in all stations in every country, to perform all that the pope orders, and to resist all he forbids, and to use all sorts of means to do this!

NUMBER VII.

THE GENERAL COUNCILS.—WHICH ARE THEY?—WHAT HAVE THEY DONE?

R. P. Vitus Pichler, a Jesuit, and a doctor both of theology and the canon law, is the author of one of the

standard works on theology in the Romish church. His book is called Theologica Polemica, &c., and the copy we have was published at Vienna in 1749, in quarto, with the imprimatur of *Fra Paalo Tommaso Manuelli*, inquisitor general of Venice, countersigned by four other worthies, with unpronounceable Italian names, and horrid abbreviations of still more ridiculous titles. These all certify of the book that "non v'esser cosa alcuna contra la santa fede cattolica." He is therefore reliable authority, to prove what is Catholicity. We translate from pages 278—285 inclusive, what follows upon the subjects of *general councils which are lawful, general councils which are unlawful, and general councils which are partly lawful and partly unlawful.*

I. General councils which were lawful.

1. *Nice*, which was held at the city of Nice. The council of Sardicense, held some years after this, was an appendix to it.

The era of this council was the year of Christ 327; Sylvester being pope, and Constantine the Great emperor.

There were present at it 318 fathers. Hosius, Vitus and Vincentius were the pope's legates, and presided at it. Of these, only the first was a bishop, the other two being only presbyters.

This council condemned the heresy of Arius, who denied the Divinity of Christ; and composed the Nicene creed.

2. *Constantinople;* held partly at Constantinople in the east, partly at Rome in the west.

About the year 381, Damasus being pope, and the elder Theodosius emperor.

There were in it 150 Catholic fathers and 36 Macedonians, or Simi-Arians. The pope did not preside either personally or by legates, yet he confirmed it as to faith.

The heresy of Macedonius, who denied the Divinity of the Holy Ghost, was condemned, and the Nicene creed confirmed by this council.

3. *Ephesinum;* held at Ephesus, the metropolis of Asia Minor.

About the year 430, Celestine being pope, and Theodosius the younger and Valentinien III. emperors.

Present 200 fathers; Cyril, archbishop of Alexandria, and other legates of the pope presiding.

This council condemned the heresy of Nestorius, who admitting the existence of two persons in Christ, declared the blessed virgin to be the mother of Christ only (Christiparam,) and not the mother of God, (Deiparam,) because she only bore the human person of Christ; against which error, the words *"mother of God pray for us, &c."* were added to the angelic salutation.

4. *Chalcedon;* so called from the city of Chalcedon in Bythinia, where it was celebrated.

About the year 451, Leo the Great being pope, and Marcian emperor.

Present 630 fathers; the legates of pope Leo presided, and he afterwards confirmed the council, but only as it respects matters of faith.

It condemned the heresy of Eutychitis and Dioscoris, who admitted the existence of but one nature in Christ.

5. *Constantinople II.* About the year 553; Virgilius being pope, Justinian emperor.

Some say that 165, others that 255 fathers were present. The pope was neither present nor represented by legates, but he approved it by an epistle.

This council condemned the heresy of Origen and the three capitularies of the bishops Theodore, Theodoret, and Iba, but not their persons.

6. *Constantinople III.* To which the synod of Trullana, otherwise called Quini-Sexta, was an appendix.

About 680; Agatho being pope, and Constantine IV. emperor.

Present about 289 fathers. Peter and George, presbyters, and John, a deacon, presided as legates from the pope.

It condemned the heresy of the Monothelites, who asserted that there was only one will in Christ.

7. *Nice II.* About 781; Adrian being pope, and Constantine reigning in the empire with his mother Irene.

Present 350 fathers. Peter an arch-presbyter, and Peter the abbot, presiding as the pope's legates.

Condemned the heresy of the Iconoclasts, the emperors Leo the Isaurian, and Constantine Copronymus; who despoiled the sacred images of Christ and the saints, of all honour.

8. *Constantinople IV.* About the year 869; Adrian II. being pope, and Basil emperor.

There were 102 fathers; and the pontifical legates presided.

Photius, patriarch of Constantinople, who had intruded by force, was rejected, and Ignatius restored. The Iconomacians *(or destroyers of images)* were again condemned.

9. *Lateran I.* So called from the Lateran palace at Rome.

About the year 1122; Calixtus II. being pope, and Henry V. emperor.

More than 300 fathers attended; the pope presiding in person.

Called to make peace between the church and the empire, and to promote the war against the Saracens for the recovery of the holy land.

10. *Lateran II.* About 1139; Innocent II. being pope; under the emperor Lothair II. or Conrad king of the Romans.

About 1000 fathers; the pope presiding in person.

Condemned the anti-popes Anacletus and Victor.—Passed acts concerning the right of clergy, and the reformation of morals.

11. *Lateran III.* About 1179: Alexander III. being pope, and Frederic I. emperor.

About 300 fathers; the pope presiding in person.

The Cathari, whom some call Waldenses, and Albigenses, were condemned as heretics. Many things determined concerning the election of the pope, and the reformation of morals.

12. *Lateran IV.* In the year 1245: Innocent IV. being pope, and Frederic II. emperor.

There were present about 400 bishops; besides about 800 inferior prelates, the pope himself presided.

Condemned the heresies of the Albigenses and the errors of the abbot Joachim. Passed acts for settling the

peace of Christendom, and for recovering the holy land.

13. *Lugdunense.* 1 *(Lyons.)* So called from the city of Lyons in France.

In the year 1245: Innocent IV. being pope, and Frederic II. emperor.

There were 140 fathers present, and the pope presided in person.

They excommunicated and deposed the Emperor Frederic II. called Barbarossa, as a rebel against the pope: and directed an expedition into Palestine.

14. *Lugdunense II. (Lyons.)* The year 1274: Gregory X. being pope, and Rudolph emperor.

Almost 1000 fathers present, of whom 500 were bishops, the pope again personally presiding.

Condemned the heresy of the Greeks, who say that the Holy Spirit does not proceed from the Son, but from the Father alone. A union was made with the Greeks, whose emperor, Michael Paleologus was himself present. They united in an act for the recovery of Palestine.

15. *Vienense. (Vienne.)* So called, from the city of Vienne, in France.

Held in 1311: Clement V. being pope; and Henry VII. emperor. This pope framed the constitutions which are called in the canon law, *Clementine.*

About 300 bishops present, the pope again presiding.

The heresies of the Beghards, the Berguines and the Fratricelli condemned. The order of Templars, (so called, because they dwelt near the temple in Jerusalem) was suppressed. And a new decree for an expedition into the holy land.

16. *Florence.* Held at Florence, in Italy, not having been completed at Ferara.

Held in 1438, not having been completed at Ferrara: Eugene IV. being pope and Albert emperor.

Subscribed by 141 fathers. Many others, having departed beforehand. The pope himself presided.

Against the errors of the Greeks, whose emperor, John Paleologus was present. A union of the Greeks and Arminians, with the Latins was effected, but after their return to Greece, they relapsed into their former errors.

17. *Lateran V.* Inchoate in 1512 under pope Julius II.

Complete in 1517, under Leo X. Maximilian I., was emperor.

Present 114 fathers; the pope himself presiding.

Called to heal the schism propagated by the council of Pisa. The *sedition of Luther* prevented the expedition against the Turks which it ordered.

18. *Trent. (Tridentinum)* Commenced at Trent, in Germany, continued at Bononia, and finished at Trent.

Inchoate in 1545, under pope Paul III. continued under Julius III. Marcellus II. and Paul IV. finished under Pius VI. in 1563.—Charles V. and Ferdinand I. were emperors.

Subscribed by 255 fathers. Many could not remain till the end of the council, which lasted 18 years, under the presidency of various pontifical legates.

The Lutherans, Sacramentarians, and other sectaries were condemned. Morals were reformed, *especially amongst the clergy, who were exceedingly corrupt.* In no other council have so many articles of faith been so clearly elucidated, or strictness of morals so sedulously re-established as in that of Trent.

Such, according to the Jesuits themselves, are the *eighteen general councils*, which, and which alone, have in all things spoken by the inspiration of the Holy Ghost; —decided with the irrevocable certainly of God's judgment, all matters submitted to them;—and whose words and actions are, and to the end of time will be as perfectly obligatory on all the world, as if Jesus Christ our divine Lord, had personally and visibly presided at each of them, and publicly and unequivocally approved them all. Of these *eighteen councils*, we are ready to prove, whenever archbishop Eccleston will hear us, that at least *twelve* have either *spoken lies or decreed sin.* The reader will observe that the *third* established idolatry; the *seventh* and *eighth*, wickedly condemned those who would not worship images; the *ninth*, *twelfth*, *thirteenth*, *fourteenth*, *fifteenth* and *seventeenth* decreed unjust wars; the *eleventh* and *twelfth* cursed all the saints of God they knew; the *thirteenth* erected the power of the church over all human governments and put the feet of the pope on the neck of the human race; and the

eighteenth, ripe with the full grown pollution of centuries, decreed all truth into endless night and chaos, and the follies and crimes of all past ages into the place of God's glorious truth!

We have taken the trouble to compare the foregoing statements of *Pichler*, with the still more authoritative declarations of *cardinal Bellarmin*, himself a Jesuit, and perhaps the best single authority as a writer in the church of Rome. Those who have opportunity to do so, will find in the second volume, pages 3—10, of the Paris edition of 1608, of his great work entitled, *Disputationes de Controversiis Christianæ Fidei*, in the book *De Conciliis*, &c. and *chap.* v. entitled, *Concilia generalia approbata*, all the material statements of *Pichler* confirmed;—and much more to the same general purport. And this is perhaps the general opinion among papists. Yet even these are by no means uniform; and others differ exceedingly from them, and from each other on the subject. Bishop Beveridge reckons but *eight* general councils in all. Dr. Prideaux allows only seven: while Bullinger will admit but six. It is papistical authority which we are now gathering however; and to return to Pichler, we find that besides these lawful general councils, he recounts no less than *fourteen* others; half of which he pronounces reprobate, although general, and the other half partly legal and partly illegal. Of these two classes the first is that which follows.

2. *General councils which were illegal.*

1. *Antioch.* Held in the year 345: Julius I. being pope, and Constantine Arianus, emperor.

Attended by about 90 fathers.

Unjustly condemned Athanasius; and opened the way for an attempted overthrow of the first Nicene council.

2. *Mediolanense.* [*Milan.*] In the year 354: Liberius being pope, and the before mentioned Constantine Arianus, emperor.

About 300 fathers present.

They indirectly condemned the Catholic faith; (wherein is not stated either by Pichler or Bellarmin. The latter (vol. 2. book 1, chap. 6, let. d.) refers for authority to Rufinus lib. 10, c. 20, and to Socrates, lib. 2, c. 29.)

3. *Ariminense.* [*Rimini.*] Not the one held under pope Liberius in 379.

This was held in 373: Damasus being pope, and the same Constantine Arianus, emperor.

Present about 600 fathers.

The word *Homoousios*, that is *Consubstantial*, was stricken from the creed; partly through ignorance of its meaning, partly by the fraud of the Arians.

4. *Ephesus II.* Which is justly called Latrocinium (robbery,) for every thing was done by violence.

Held in 443: Leo being pope, and Theodosius the younger, emperor.

Present about 128 fathers.

They absolved Euthycheus and confirmed his heresy; drove away the legates of pope Leo; and put to death St. Flavianus, bishop of Constantinople.

5. *Constantinople.* The one which was held under Leo the Isaurian.

Held in 730: Gregory II. being pope and Leo called the Isaurian, emperor.

In this council the greater part were laymen.

They decreed against the images of Christ and of the saints.

6. *Constantinople.* The one held under Constantine Copronymus.

About the year 754, Stephen II. or III. being pope.

There were about 338 fathers present.

They decreed that images of Christ and the saints, ought to be totally abolished.

7. *Pisa;* not that [of 1409] which is subsequently reckoned amongst doubtful councils.

Held about 510; Julius II. being pope, and Maximilian I. emperor. Called, says Bellarmin [vol. 2, lib. i. chap. 6, let. B, page 11] by the emperor and the king of France and certain cardinals, against Julius II., and reprobated a little after in the 2d and 3d session of the council of Lateran, under the same pope.

Bellarmin does not give the number of fathers present at this council, and Pichler says he could not ascertain it.

Pichler adds the same account of its convocation as that given above from Bellarmin; merely in addition, designating the council that reprobated this as the fifth

of Lateran, and adding the name of Leo X. to that of Julius II.

These councils, the reader will observe, are expressly reprobated and pronounced illegal, and that on the authority not only of papistical doctors of law and theology, but even of popes and lawful general councils. Now we are ready to prove, whenever archbishop Eccleston will hear us, that a greater proportion of these six reprobated councils held and decreed the truth, than of the eighteen councils pronounced by his church to be infallible. The three last of these illegal councils, appear in the main to have judged righteous judgment on the points here named; that is, half of them were right. But of the eighteen infallible ones, two-thirds were wrong and scandalous, in material points of faith and practice. We proceed to the last head of Pichler.

III. General councils partly legal and partly illegal.

1. *Sardicense;* the appendix to the first Nicene council.

Held in 351; Julius I. being pope, and Constantine Arianus emperor.

Present 300 western fathers, and 73 eastern.

The western fathers affirmed the Catholic faith, the eastern held to the Arian heresy. The acts of the latter are rejected.

2. *Sirmiense* [*Sirmium.*]

Held in 356; Liberius being pope, and the above mentioned Constantine, emperor.

The number of fathers unknown.

They drew up two creeds totally different from each other; one Catholic, the other blasphemous. They condemned the heresy of Photinus [*Unitarianism;*] which condemnation is approved by the church.

3. *Quini*—Sextum; held at Constantinople in the Trulline palace, whence its canons are called Trullian.

About the year 602; Sergius being pope, and Justinian II. or the younger, emperor. But Bellarmin (vol. 2, bib. 1, chap. vii. p. 11) says the time when it was held is entirely uncertain.

Present 211 fathers: the pope did not preside personally, nor did he send legates; but immediately reprobated it.

They passed 102 canons, which were annexed to the proceedings of the fifth and sixth general synods, and on that account called Quini-Sextum for the fifth synod published no canons at all. Of these, part only were afterwards received. Bellarmin (in the seventh chapter of the book several times referred to) gives the eighty-second canon of this council, which tolerated painted images, as a specimen of such as were approved: and this was, he says, approved by pope Adrian, and by the second and fourth acts of the seventh synod, and is therefore valid. For he lays it down expressly that the acts of this synod were void, so far as they were passed in the absence of the pope and his legates.

4. *Frankford;* which hardly deserves to be called general, as no oriental bishops were present.

Celebrated in 794; Adrian I. being pope, and Charlemagne king of the French, (he not having yet attained to the empire).

There were three hundred fathers, and the pope's legates presided.

Approved and confirmed as to that part which declares Christ to be the natural as well as the adopted Son of God. Reprobated so far as it erroneously condemned the seventh synod.

5. *Constance;* celebrated at Constance on the lake Bodamica.

Incomplete in 1414, John XXIII. being pope, and Sigismund emperor: finished 1418, under pope Martin V.

Present about 300 bishops, and 700 minor prelates.

Suppressed a schism, deposed three anti-popes, elected Martin V. pope; condemned Wickliff and Huss, and *burnt the latter alive.* Approved by Martin V., except the fourth and fifth sessions, which declare the subjection of the pope to a council. Bellarmin informs us that this is reprobated by the last Lateran council, and by the council of Florence.

6. *Basle* (Basil); incomplete at Basle on the Rhine finished at Lausanne, on the lake of Geneva.

Inchoate in 1431; Eugenius IV. being pope: completed 1449, under pope Nicholas V.

The number of fathers present not ascertained; the legate of the pope presided part of the time only.

They elected the pseudo-pope Amedeus, duke of Savoy, who was called Felix V. Nothing done by this council is approved, except a few acts about ecclesiastical benefices. Bellarmin adds that this council was reprobated by the last Lateran council.

7. *Pisa;* held at Pisa in Italy; but it is doubtful whether it was general at all or not.

Held in 1409: Gregory XII. and Benedict XIII. professing to be popes at the same time.

Present 180 bishops and 900 minor prelates.

This council deposed both Gregory and Benedict, and chose Alexander V. pope. Instead of composing, it increased the schism.

It should be stated that Bellarmin does not reckon this last council under this head; admitting only six of these councils. It should also be stated that he reckons *eight* instead of seven councils, under the preceding head of illegal general councils. The first seven mentioned under that head by him, are the same taken here under our second general division from Pichler. But he adds to them, as the *eighth* general illegal council, what he calls the COUNCIL OF WITTEMBERG; which he says the Lutherans call general, and at which there were three hundred pastors, Luther himself presiding, in the year 1536. The council of Pisa, considered as is seen above by Pichler, the seventh general council partly legal and partly illegal, is treated of by Bellarmin under a separate head. In chap. viii. of lib. 1, vol. 2, he admits that it may not be manifest whether a council be general and approved, or disapproved; and that this is particularly true of this of Pisa. On the one hand, he says this council is pronounced illegal by some; and with apparent reason, as it totally failed of the great object of its celebration, namely, the composing of the schism which then raged. But on the other hand, he asserts that the pope elected by it (Alexander V.), and his successor John, were more generally considered true popes, than any of the *three pretenders who at one and the same time set up* for the real Simon Pure. And, what is stronger still, Alexander VI., an admitted Mr. Pure on all hands,

would number five, not six, amongst the Alexanders, if the other were anti-pope. Therefore it is uncertain.

This, indeed, we fully believe: it is uncertain. And the observant reader will see, amidst this infinite mass of contradictions and absurdities, that these men know not that whereof they affirm. Whether a council be general or not; if general, whether it be legal or not; if general or legal, whether it be wholly or partly so;—the admissions made by the Jesuits from whom we translate, and the attentive comparison of their statements, even about these last mentioned six or seven councils, conclusively prove that their boasted infallible guides and judges, are not even known to them—much less understood by them.

We have followed the Jesuits in the general notation of these councils; though even the Jesuits themselves disagree, for those of the United States have added the council of Constance to the list of the general councils—if Archbishop Eccleston and his *Laity's Directory* are good authority. It is also questionable whether Rome agrees with either view of the Jesuits, or indeed whether successive popes agree entirely with each other. *Moreri*, for example, states that the list of geneal councils inscribed on the walls of the library of the Vatican at Rome, consists of eighteen; being precisely those enumerated in this article after *Pichler*. But in the life of *Sixtus* V., who had those inscriptions placed in that library, his Italian biographer, *Gregorio Leti*, in his ninth book, under the year 1588, gives a list of sixteen general councils only; omitting those marked eleven and twelve in the foregoing list. The various portions of the papal church also differ widely on this important subject; the church of France, for instance, adding Constance, Pisa, and Basle, to the list of true general councils; and rejecting from that number the fifth Lateran council, and that of Florence numbered by Rome in our list, the latter sixteen and the former seventeen. So that France has *nineteen* true general councils, of which Rome rejects *three;* and Rome has *eighteen*, of which France rejects *two;* that is, five, or more than one fourth of the true general councils, are still in dispute in the

papal church. In truth, the papal system is such, that it is an absolute impossibility for the most enlightened and devoted Romanist even to be certain, in any comfortable degree, that he is really standing on the basis of his own creed. And the result is, that the ecclesiastics who try to fathom the chaos are, nearly to a man, skeptics; while all the rest believe and understand nothing except what is expressed in the phrase—we believe what the church believes

And such is papism as it lives amongst men. Blanco White and Antonio Gavin, at the distance of a century apart, being popish priests, left that heresy and wrote each a book concerning it. They unite in pronouncing the entire clergy of the church, as known to them, utter unbelievers in any, even their own religion; utter strangers to God, to virtue, and to truth. As to the private members of that sect, how many do you know, reader, who are humble, enlightened, consistent followers of the Lord Jesus? Alas! that such things should be. But oh! that they should be in the name of Him whose ways and plans and words, touching our salvation, are all so plain, so pure, so lovely; so full of the simple and yet sublime majesty of unchanging truth, unerring certainty!

NUMBER VIII.

A VISIT TO THE BALTIMORE CATHEDRAL.

Most strangers who visit Baltimore, are conducted to the Cathedral as one of our principal shows. It is a large grey stone edifice in the shape of a cross—built in rather an antique style, and situated on the highest elevation perhaps in the city. It was built in great part by funds raised by lottery; a mode of gambling so little disapproved by the papal ecclesiastics of Maryland, that priest

McIlroy of Frederick had influence enough to get the legislature of this state, to grant him a lottery to aid in the erection of the Cathedral in that city; at the very moment that the same body were wisely and diligently occupied in labours to suppress lottery gambling entirly in this commonwealth. The foreign friends of "our Catholic brethren"—are supposed to have furnished the remaining funds in chief part; as they have also, many of the decorations of the building. Upon the whole, it is a very fine edifice; spacious and imposing; durable and noble. We rejoice to look forward with confident hope to the day when it will be purged of all its present fooleries,—and cleansed of its present occupants, and when the pure word of life will have free course there, in the labours and instructions of the true followers of the Lamb.

Visiters usually enter the building at the west door; that is, at the part of the building representing the lower end of the cross. Here is a spacious outer entrance; then a narrow passage across the building; then doors fronting the outer entrance, which open into the high and capacious church itself. At the side of two of the doors stand two marble vases on pedestals, containing water mixed with salt and oil, called holy water, and used by the faithful in their own way. It is a pity some of them do not use it, or a more common water, more freely and effectually than they do. Near these vases and in other parts of the room are small boxes to receive money; labelled "for the poor"—"for the sanctuary"—"for the free schools," &c.—There are also two figures, about as large as life, representing angels, apparently a male and a female—one pointing up the main isle to the grand altar, with a few words written on a scroll; the other holding a naked sword with a label, threatening God's wrath on any who violate his temple—meaning as we suppose, that one especially. There are many similar things which we shall omit; our purpose being only to note a very few of those that struck us, on this our fifth or sixth visit to this spectacle; the more by token, we remember that every time we entered except during public worship, we had money to pay. Rome does nothing, not even pardon sin—without getting regular pay for it. The souls and bodies of men, as the

apostle John tells us, are equally and alike "merchandise" to her.

Paintings.

These are probably the great attraction of the house. On the right hand of the main entrance is a very large painting, representing the scene immediately following the crucifixion. It was a present from Louis XVIII. of France, solicited as is recorded on the margin of the frame, by Count De Mennu. The canvass contains eight or nine figures besides that of the Saviour, all as large as life. The work is from the pencil of Paul Guerin. In some respects it is a very fine painting. Upon the whole, we think inferior in expression to that of Annabal Carracci representing the same scene though with fewer figures. In this, the shading of the human countenances is too dark; the faces themselves are lacking in proper expression; and the figure representing the mother of Jesus is peculiarly defective, in beauty, majesty, and grace. But the drapery, the inanimate part of the work, is managed with very great skill and power. Upon the whole it may be called a fine painting, and is the peculiar attraction of the place. There is one dark looking female figure embracing the cross and kissing it, though Jesus himself lay near her. Apt emblem of the entire superstition! In the very presence and name of Jesus, every thing is worshipped but Christ himself.

Corresponding to this painting, on the opposite side of this end of the room, is a painting representing a knight in full and shining armour, attended by several monks—burying the naked body of a man. It is a painting of St. Louis, says the old lady who acts as guide on these occasions. It is a scene of the times of the crusades.—It is a present from Charles X. of France, &c. It is a most contemptible painting, we add. And as we turned from it, we asked ourselves, is it possible that these priests are so devoid both of prudence and shame as to hang up such evidences as this of their real feelings? St. Louis and the crusades, and Charles X.! Are they really so insane as to present themselves before the public, as the friends, advocates, eleves of such men and such events? Very well; people will open their eyes by and by.

There is a number of other paintings in the room, some of them small, others of tolerable size. The greater part representing absurd legends of the church; some few scripture pieces:—all, nearly without exception, wretched and contemptible as works of art. We will not except even a painting of the Saviour hanging over the main entrance, as large as life and apparently an imitation of the figure of Christ in Dominichino's great picture of the bearing of the cross.

Altars.

Ascending the room from west to east, there are three aisles extending its entire length, and terminating at the upper end of it, before the altars, of which there are three. The great altar is in the centre, having under its upper edge this inscription, *Altare privilegiatum concessione Pii VII.* 1822; we quote from memory, but the English is, *A privileged altar by permission of Pius VII.* What is a privileged altar? What right has Pius VII. to give or withhold all or any of the privileges of the religion of Jesus? What authority has any foreign despot to prescribe rules temporal or spiritual, to the citizens of this republic? It is a privileged altar; whether those on the right and left of it are equally so, does not appear. All three of them are constructed of various coloured marble,—and they are about, perhaps, four feet high and eight or ten long; the centre one the largest, and the others standing twenty or thirty feet from it, and facing obliquely inward. Between the main altar and the one north of it is the archbishop's seat; corresponding to it on the other side is the pulpit. On the back of the archbishop's seat and on the central altar, is the large cypher A. M. which under the archipiscopal coat of arms is written in full, *Auspice Maria*—that is, *Be gracious Mary!* Or it may be, they are the initials of the angelic salutation so much used by them: *Ave Maria, &c. Hail Mary, &c.*

All these altars, this edifice—the ecclesiastics who officiate here, all in short, it thus appears are devoted to the worship and care of a pious Jewish female; who

about eighteen centuries ago, after fulfilling her singular and glorious destiny in this world, returned again, as to her mortal part, to the earth as it was—and as to her soul, to God who gave it. Whether there are any relicks of saints, in or under these altars, we are not informed. We saw what we were told were the graves of the former archbishops, which seemed, as far as we could judge in utter darkness and under ground, to be under the two side altars. Perhaps we are by and by to have American saints, and provision is making by depositing their relicks under altars. The council of Trent in its last session, (on the first day of it;) decreed anew that such things should be, and that all should be damned who denied it. And yet we venture to beseech of God, that no American papist may even be corrupt, debased and infamous enough during his life, to be esteemed by Rome worthy of being a saint in her calender after his death. However this may be, we are authorized by our aforesaid Cicerone, to say that the consecrated wafer which the priest by saying *Hoc est Corpus*, (from which is unquestionably derived the name and art *hocus pocus*,) changed into the body, blood, soul and divinity of the Lord Jesus; is kept constantly on all these altars to be visited and worshipped by all true papists. That is to say, if they speak truth, there are three separate places in that house—in which the *one Jesus* exists whole and entire—and above all, in the appearance of a piece of cake. Alas! Alas! Are these thy gods oh! Israel?

The Confessional.

The present archbishop, for reasons best known to himself, has had two confessionals erected in the body of the church about two thirds down; one on each side near the north and south wall. There a space is railed off, perhaps ten by twenty feet, in one side of which is erected an affair not unlike three centry boxes in a row, with a vacant space in front. In this space the faithful come early in the morning, and kneel while the priest celebrates mass; that is according to his own belief, while he creates and then crucifies Christ. This is done every morning by the priest, fasting. When he is through, the

confessionals are so arranged that he can from the altar; see if any are kneeling in them. If there are, he enters the middle box, and a penitent each of the end boxes. He opens a grate, asks all sorts of indecent and shocking questions, makes all manner of evil and sinful suggestions to the penitent, possesses himself of all manner of information about all possible things and persons likely to aid all his future schemes good or bad, and declares with the unerring assurance of the Spirit of God, the penance and the pardon. The poor deluded women, (men very seldom go,) depart worse than they came; and the vicar of the bishop, who is vicar of the pope, who is vicar for God, turns round, opens another grate, and renews the process to another prostrate victim. They all kneel to the priest when they confess. Now we have two words to say. The first is, to inform the papists that their priests require of them what they themselves never do. The priests never make any other than mere general confessions. Catch them indeed confessing their secret doings. The second is this; with all reverence, we beseech any really modest female to tell us, how she can look into the confiding face of an affectionate husband or lover, after having told a foulmouthed and impertinent catechist every *evil thought* that had passed through her own heart? Reader, look over the questions put in confession; you will find them in all Catholic books of devotion,—and then look at your wife, your mother, your sister, your affianced bride answering them on their knees; and then open the curtain of the confessional and behold the self complacent bon vivant who asks them! Do this, and our object is gained.

The Vaults.

The Vaults! what of them? Ah! we have been actually and bona fide down one flight of the subterraneous apartments under the cathedral. And that too, in the guidance of the said very respectable and voluble old lady, who is so polite and communicative to all visiters. We had often and over heard, that she had threatened if she ever got us there, to turn bolt and ward upon us.

Let us try her thought we. Many an anonymous friend had hinted to us of these cells; let us see them, said we. But we have *not* seen them. The old lady vows there are none. She declared she had shown us all. There was nothing more to be seen. We will tell what we did see, orrather feel;—and will express our conjectures as to the rest.

We had no light. We suggested a hint about the vaults. The Cicerone insisted on our descending into all that existed. We descended, accompanied by one friend. The entrance lay through a trap door, near the main door of the building, at the west end. We descended a flight of steps, turned to the right, and rapidly passed along the entire extent of the immense edifice, in almost total darkness. Here said our guide, diverging to the left, and guided by a ray of light entering through a loop hole in the wall, are the graves of the two first archbishops, Carroll and Mareschall. And there, she added, passing rapidly by a circuitous route to the opposite corner of that end of the building, is the grave of the late archbishop Whitfield. The two former seemed to be under the altar at the north east angle, the latter under that at the south east angle of the room above. This is conjecture only, made upon the spot, and by the localities. For it was nearly total darkness—all the time; in short, the guide herself got lost for a moment on our return, amid the maze of arches and the accumulation of what she called rubbish. And is this all? She solemnly affirmed it. Is this the foundation of the house? She unequivocally declared it was? Now with due deference to a lady's word we think otherwise; and we tell why.

1. The *rubbish* is nothing more than fine sand; such as exists at very considerable depths in this region. It is in all likelihood, the sand *dug out of the second and third stories* under ground and not yet removed: left perhaps expressly as a blind.

2. The floor of the apartment we were in, is but little depressed below the surface of the earth. We saw the loop holes on the sides of the house through which light entered; they were nearly on a level with our face. Besides we descended just about as many steps as we ascend on the outside to enter the house. The mass of sand in this apartment, we should suppose a hundred times as great as it should be, if the account given be true. Indeed there would in that case be almost none.

3. The depth of the arches as shown by our being obliged to stoop as we passed under them, compared with their span, demonstrates that their foundations are far below. A fact corroborated by the mass sustained by them, especially those under the stupendous dome, which occupies all the centre of the edifice. What puts this past doubt, is the fact that the plan of the building, drawn by the late Mr. Latrobe, is expressly declared by those who have seen it, to exhibit *two rows of arches;* one on the top of the other. There is therefore, contrary to what is declared, arches and apartments below those shown as the only ones. And as the sand must have been all removed, before the bottom one of those two courses of arches could be erected; the probability is that the sand now in the upper subterraneous room, came from the third or even the fourth story under the ground.

Let any man compare what is now doing to lay a good foundation for the new custom house in Gay street, with the single row of arches exhibited *as all*, at the cathedral, and he will have sensible demonstration of the falsehood.

4. That part of the first story under the church which lies immediately under the portions constituting the wings, or transverse of the cross, was in total darkness; the loop holes hid and no access to it apparent, amid the mass of sand. These portions are perhaps, each from thirty to fifty feet square. Under them, we judge the steps and landing places to be. In them lies the access to the regions below, in all probability connecting with others at the east end of the building; and by subterraneous passages with the archipiscopal residence, which is situated just next to the cathedral.

5. Upon striking violently on the floor with a small stiff walking stick, it appeared to us that where the sand seemed most shallow, the stick met with most resistance; which is the reverse of what would be true, if there were nothing but sand. We are sure that under portions of

the sand, the cane came in contact with solid substances; we believe a pavement.

6. It is a fact perfectly notorious in this city, that when the foundation of this edifice was constructing, the whole of it was boarded up with high planks, with the words "NO ADMITTANCE," placarded on them. It is equally notorious that hundreds of persons are now alive, who were boys here at that time, and who with the curiosity and ingenuity universal at their age, saw more that was behind those boards than was intended for eyes profane; and that they unanimously testify to the immensity of the excavations then made there. How then came the place filled up now? And with such peculiar materials? And the plain facts, which are hard to be honestly accounted for, denied?

7. Hundreds of people in this state, and especially in this city and in Harford county, well knew a man by the name of Foley, now dead—who repeatedly declared (when drunk) that he had been confined himself in the dungeons of the cathedral: and all the corresponding circumstances, such as the man's sudden disappearance and return, length of absence, disposition to abandon his religion, &c., confirmed his story. This fact has been heretofore published, and remains undenied.

8. Formerly it was admitted by the Catholics here, that there were cells of some kind under the cathedral; and the fact explained sometimes by saying they were intended for vaults to bury dead priests in; at others, by calling it a wine cellar. Now it is denied that there are cells at all! Which are we expected to believe?

9. It is the universal custom of papists in all countries, to have subterraneous apartments under their principal edifices. There is a subterraneous chapel up at St. Mary's seminary in this city, in common use. The presumption is therefore in favour of such apartments being constructed under the cathedral, in the absence of all proof; but with concurring proof it becomes violent.

10. In all places where the civil laws permit, this superstition punishes men and women with stripes, imprisonment, and death, for religious error. They need therefore, places of discipline, confinement and death. They have

them in other countries. They have here every other part of their system. Their popes and councils pronounce this part indispensable. Why then should this part not exist? It is most probable it does, even if all direct proof were wanting. When direct proof, conducing to this end is offered, the presumption is infinitely strengthened. When facts capable of no possible explanation, except on this supposition, crowd upon us, it is the work of folly to discredit their teachings.

On the whole, we have no hesitation in expressing our belief that most of the principal edifices of the papists in this country, are provided with subterranean and other places of secret confinement and punishment. So decided is our belief of this fact, that we will risk two proposals on it.

The first is to our enemies. If permission is granted us by the archbishop and the trustees of the cathedral to make a thorough search, we will undertake it; and at the end of it, we will frankly and fairly publish the progress and result of it; let it end as it may.

The second is to our friends. If we suddenly disappear—as our lives have been over and over again threatened, we request that the foundations of all the principal Catholic establishments in this country may be thoroughly examined and searched for us. We do not regard the threats of death; it would, we sometimes hope, be the greatest of favors to us. But the long midnight of a living death, with all the fierce array of torture, starvation, parching thirst, incessant mockings and scourgings; such as men of the same religion and same spirit, governed by the same feelings and the same morality with those who denounce us, have inflicted on better men than we are, for the very things that we are daily doing; these things we would avoid, if such were the will of God.

NUMBER IX.

THE LAST OF THE HOUSE OF VALOIS.

The President Hénault, in his Chronological History of France, has pronounced the famous "*League*" formed amongst the Catholic nobles of that realm towards the close of the sixteenth century; the most extraordinary event recorded in history. Conceived, as he asserts, and the original plan formed at the *council of Trent*, where all the evils of Christendom came together, by the cardinal of Lorrain; the death of his brother Francis, Duc de Guise, only interrupted its development. When his nephew, Henry, Duc de Guise, came of age, the cardinal resumed this enterprise, which his own subsequent death did not defeat or retard. (*See Henault*, vol. 1, p. 438, and p. 455.)

About the year 1576 the league was first regularly organized in Picardy, and spread rapidly over France. Its ostensible objects were, the protection of the monarchy, and the maintenance of the purity of the Catholic faith. But in the end it overturned the throne, and during twenty years, involved the kingdom in all the horrors following in the train of civil and religious wars. "*If ever I take part,*" such was the oath of the leaguers, "*hold friendship, enter into league, or join in matrimony with heretics; if ever I give aid or plight my faith to them, or so much as observe the common forms of salutation towards them; then let God confound me.*" (*See Wraxall's Hist. of France*, p. 47. *Steele's Rom. Eccle. Hist.* p. 158.)

Henry III., king of France, and the last of the unhappy line of Valois, was weak enough to put himself at the head of this monstrous association; and so became for a period entirely dependent on it, and almost subject to its leaders.

About the year 1585 Felix Perretti, a Dominican monk, raised himself to the chair of St. Peter, and assumed the name of Sixtus the Fifth; a name but too well known in history. At this period France was divided into three parties; and the triple war commenced, called the war of the three Henries, from Henry III., king of France, at the head of the royalist party; Henry, king of Navarre, afterwards Henry IV. of France, at the head of the Protestants; and Henry, Duc de Guise, at the head of the leaguers. The pope perceiving that the tendency of affairs was to drive the king of France to the necessity of uniting with the king of Navarre, published a bull, in which he excommunicated the latter and the prince of Conde, and declared them unworthy of succeeding to the crown of France, to which they were both heirs presumptive, but both Hugonots. Sixtus V. expected by this bull to conciliate the league, to ruin the Protestant princes, and to prevent the possibility of the future union of the two kings. He therefore accompanied his malediction of the excommunicated princes with the most opprobrious epithets, denouncing them as apostates, heretics, and enemies of God and man. Their subjects were released from all obedience, and the king of France exhorted to extirpate the whole race of Bourbon, and execute at once the papal sentence. (*See De Thou*, vol. ix. p. 368, 371; *the 2d vol. of Wraxall's France, and the 1st vol. of Henault's do. in loc.*)

In this, however, as in some other cases, this pope overleaped the mark. Henry III. saw that this outrage, though levelled at heresy, attacked the majesty of his throne. And, thanks to *Martin Luther*, light had now been shining for fifty years on the walls of the Vatican. The king did not forget that twenty-three years before, when Pius IV. excommunicated the mother of the very princes now cursed; the constable Montmorenci and the chancellor l'Hopital, who ruled in the cabinet of Charles IX., and whose names will live forever in the military and legal annals of mankind; forced the see of Rome to revoke and even to suppress the bull. He remembered these things; and, though he dared not openly resist the pope, he prohibited the publication of the offensive bull. (*De Thou, vol.* ix. *p.* 374—6.)

But the young king of Navarre, boldly replied to the popes's bull; denounced his holiness as a calumniator;

appealed from his sentence to a general council; declared mortal enmity against him as Anti-Christ; reminded him that his own ancestors had before chastised the insolence of the see of Rome, and threatened him with exacting exemplary vengeance; and caused this fearless response to be posted up at the very gates of the pope's palace, and in the most public places in Rome.

In the midst of troubles which seemed to become more dreadful to France, the *great Duke of Guise* became at last so powerful as to aspire almost openly to the throne; while Henry seemed sinking under causes not unlike those by which the first race of the French kings had been set aside by Pepin, so many centuries before. Indeed, while the Duc de Guise, stood at the head of the league, the Cardinal de Bourbon openly set up his pretensions to the throne; and Catherine de Medici, the queen mother, intrigued for the succession of her grandson, the duke of Lorrain. Publicly superceded in his lawful authority, and privately contemned and insulted; the king at length roused himself up, and adopting in his extremity the maxims of his age and his religion, determined to cut off his most audacious nobles.—D'Aubigny as quoted by Henault, (vol. 1, p. 453,) expressly declares that when the execution of the duke and the cardinal de Guise, was proposed in council by the king, and opposed by others on account of the danger he would expose himself to at Rome by this open attack on the leaders of the league, the pope's friends, and one of them a cardinal; "*Henry took a letter out of his pocket, in which* Sixtus Quintus *advised him to become absolute master by any violence.*" The duke and cardinal were therefore massacred on the two following days, with the full concurrence of the pope. (See l'Etoile, p. 257, 259. *De Thou*, vol. x. p. 460, 470. *Davila*, p. 747.)

Here then we see two of these parties disposed of by his holiness. His enemy Henry of Navarre, excommunicated; and safe only so long as he could defend himself by arms. His friends Henry of Guise, and the cardinal his uncle, butchered by his advice. So much for the Protestants, and the leaders of the league. Now let us see what fate awaited the remaining party.

Pressed on all sides, the king at last found himself compelled to seek anew, reconciliation with the king of Navarre. The death of Catherine of Medeci, had cut off all hopes of the house of Lorrain attaining to the sovereignty. The murder of the Guises while it freed Henry from the fear of immediate ruin, inflamed in the most terrible manner the adherents of the *league*, still the most powerful of three parties in France; and, as one of them had been a cardinal, the pope laid hold on this fact and used it in such way as he supposed would conciliate the *league* by his pretended anger at the death of their leaders; while by advising their destruction, he had already as he hoped, laid the king under the greatest obligations. At the same time, the death of the duke of Anjou (1584,) the only remaining brother of the king, who had no issue, opened the succession to the throne to the house of Bourbon. And as the disgrace and confinement of the cardinal of Bourbon, had put an end to his pretensions as the head of that house; the young king of Navarre stood as the next heir of the monarchy in default of issue to the reigning king. Besides this, the two kings were nearly related by blood, still more nearly allied by marriage; both at war with the league; both hated by the pope; both jealous of his insolent pretensions; and both repeatedly threatened with assassination by the joint creatures of Rome and the league.

In such circumstances, Henry III, found himself surrounded by the greatest difficulties. He was refused absolution by the pope, for the murder of the Guises, though they were taken off by his own advice; and threatened with speedy excommunication, if he did not comply with his extravagant demands. The college of the Sorbonne, whose decrees in theology, were considered sacred by the faithful throughout France; solemnly decreed that the nation was freed from its allegiance to the king, and that the safety of the Catholic faith required his destruction. The Parliament of Paris was imprisoned; the monks had excited the capital, and after it most of the cities of the kingdom to revolt; the king was accused of every crime, and not only his deposition agreed on, but the convent of the Hieronimities, in the

wood of Vincennes was fixed on as the place of his future confinement during life. (*De Thou*, vol. x. p. 525, 29. *Davilla*, p. 772, 5.) The league was in possession of nearly all his dominions; the victorious Hugonots were advancing rapidly upon him; his treasury was empty, his army neither numerous nor well appointed; and of the surrounding states, Spain, Savoy and the Pope, decidedly the friends of the league and the sagacious and powerful Elizabeth of England, the open protectress of the Protestants.

At this crisis, the noble conduct of the young king of Navarre opened a door of hope to Henry III; and after a short preliminary discussion, a truce for two years was concluded between them on the 3d of April, 1589. Yet to so abject a condition was Henry reduced, that he offered the most humiliating terms of peace to the duke of Mayenne, who had succeeded his murdered brother, the Duc de Guise, as head of the league, and lieutenant-general of the forces; and who now elated by the prospect of complete success, and confident of the protection of Sixtus V., rejected with contempt all the overtures of the king. (Besides *De Thou, Davilla, and Wraxall, quoted above, see Mezerai, vol.* iii, p. 580.)

The publication of the treaty between the Hugonots and *French* Catholics, (as we may call them in contradistinction from the leaguers or pope's party;) excited the city of Paris, which was in the hands of the adherents of the league and the pope, to the highest pitch of fury. Sixtus V. faithfully informed of the state of affairs, incensed at the refusal of the king to liberate certain creatures of his, whom his own safety had forced Henry to confine, and convinced that the condition of the crown was desperate; issued on the 24th of May, 1589, a *monitory commanding the French monarch within ten days to liberate the cardinal of Bourbon and the Archbishop of Lyons; (who were then state prisoners for treason.) In case of Henry's refusal to obey this imperious mandate, the pope declared him and all his adherents,* EXCOMMUNICATED; *and commanded him to appear within sixty days before his tribunal at Rome!* This wily Pontiff in the midst of his rage had sense enough left to

comprehend, that after all, Henry might beat the league at last; and therefore while he gratified his own revenge, and conciliated the foreign and domestic enemies of the king of France by his anathema; yet he refused to advance a farthing from the treasury of St. Peter, to aid the duke of Mayenne in executing his papal excommunication; thus saving at once his treasure, and keeping a door open for all future contingencies. (*De Thou*, vol. x. p. 594. *Davilla*, p. 810. *Wraxall*, vol. iii. ch. 8.)

As was natural, these events united the two kings more closely. They met in person at the castle of Plessis, near Tours; and apparently cordially reconciled to each other, prepared to prosecute the war with redoubled vigour. After various adventures, the king in person sat down before Paris and closely invested it, towards the end of July 1589. With a powerful army, flushed by repeated victories, and led by the ablest commanders of that age; opposed by dispirited and defeated troops now shut up in the capitol, and about to suffer the horrors incident to the siege of so large a city; the affairs of the king seemed to be in the most prosperous condition, while his enemies were hastening to ruin. No situation indeed could be more desperate than that of the league, nor any triumph more certain than that of the king; when one of those events which we so often meet with in papal story, and which throw so terrible a shade over the principles and practices of that church, which claims to be the only one in whose profession the soul can rest in safety; turned the whole aspect of the scene, and robbed the king at once of his triumph and his life.

A *monk* scarcely twenty-three years of age, by name, *James Clement*, and by profession a Dominican, *(to which order the reigning pontiff himself belonged;)* was the author of so momentous a revolution. Ferocious, gloomy and daring; dissolute, ignorant and superstitious; (alas! how like the multitude of his brethren!) he undertook at the suggestion of *Bourgoing*, the prior of his convent, to assassinate the king. Every earthly reward, if he should come off with life; and all divine recompences if he fell, were profusely promised to sustain him in his atrocious enterprise. The nature and the reality of these

attempts on his credulity and fanaticism, may be conceived from the horrible defence of the crime he committed, in the public discourse by Pope Sixtus V. which is annexed to this narrative. Nay, the brutal priest is said to have received, from some of the most distinguished females of the pope's faction in Paris, and amongst the chief of them from the duchess of Montpenser, sister to the murdered duke of Guise; such sacrifices and compliances as are usually considered most acceptable to a depraved and sensual monk. It is certain that no inducements were spared by the adherents of the pope and the league, to encourage him; nor any acts considered too vile, by which success might be won. The president of the Parliament of Paris, *Harlai*, then in the prison of the Bastile, and the *count Brienne* detained in the Louvre, were deceived by the accomplices of the monk; and although themselves in confinement for their devotion to the king, were trepaned by false pretences; and furnished letters to the assasin which facilitated his diabolical undertaking. They who will consider these statements, and those which follow, and which are drawn from sources perfectly authentic; will perceive that the pope in his discourse pronounced in the consistory at Rome, thirty-two days after the assassination of the French monarch, not only suppresses material facts in order to make the crime of his brother Dominican, appear to be favoured of God; but also falsifies in the most glaring manner, the simplest details he pretends to recount.

Henry had been so often warned of the meditiated attempts on his life, that it would perhaps have been impossible for any one but an ecclesiastic, to have had access to him, under circumstances that would render such an attempt possible. But his devotion to the monastic orders was so childish as to exceed belief, and on one occasion drew down on him the contemptuous and bitter reproach of this very pope Sixtus V.; the king of France, said he, is trying all his days to become a monk, and I who was one all mine, to cease being one! Indeed, it was not unusual with him to join with the basest of the people in the stupid and indecent processions of the *Penitents;* walking hours together, barefooted and nearly

naked, with a sack over his head and person, through the streets of his own capital.

On the 31st of July, 1589, the monk quitted Paris, and being stopped by the advanced guards of the royal army, was carried to La Guesse the solicitor-general, who detained him during the night, and in the morning of August 1st, conducted him to the king; for whom he professed to have a most important message. And so indeed he had! Clement was admitted into the royal presence, while the king was yet undressed; and presented to him the letter which had been obtained from the count Brienne. While the king attentively perused the letter, the monk took a knife from his sleeve, and with incredible celerity plunged it into his body. Henry drew his sword and fell on the monk; and several gentlemen of the household who were at hand, slew him before he could escape from the apartment; and threw his body from the window. (*De Thou, vol.* x. p. 668. *Davilla*, p. 815. *Henault, vol.* i. p. 455.)

The king lingered until the next day, when he died in his thirty-eighth year, having reigned fifteen years. He left no children, nor any male relatives of the blood royal nearer than Henry of Navarre; who in his own right was heir apparent, and was declared by the king in his last moments to be his successor. He mounted the throne of France by the name of Henry IV.; and after a most eventful life, fell himself, by the hands of a popish assasin.

With Henry III. ended the line of Valois, which began to reign in 1328. Some say he was murdered in the hotel de Goudi, at St. Cloud, in the identical room in which the horrible butchery of the Protestants, usually called the massacre of St. Bartholomew, was resolved on by his ferocious brother Charles IX. and his still more ferocious mother Catherine de Medici, seventeen years before. Henry was a man in all respects remarkable; and perhaps no prince ever excited higher expectations, or more fatally disappointed them. He possessed a character, says *M. de Thou*, who was his cotemporary, and knew him well, perfectly incomprehensible; in some things superior to his dignity, in others weaker than a child. In his unhappy race which reigned over France 261 years,

and furnished thirteen of her kings; all in some respects remarkable for princely qualities, and nearly all still more so for vices and misfortunes; there was not one perhaps so fair an epitome of the whole, as he who was the last of the renouned house of Valois. Yet strange as it may be, under this race France made prodigious advances. Her territory was enlarged by the acquisition of some of the finest provinces; Dauphiné, Burgundy, Provence and Brittany. Her laws were consolidated and perfected. Learning was encouraged, and the arts were patronised by nearly every one of this long line of kings. The accession of the house of Bourbon to the throne in the person of the king of Navarre, forms one of the most striking eras in the history of France; and to the protestant reader it ought to be a subject of peculiar gratitude that such an account as that furnished us by the great Sully has come down to us. To such readers, we offer no apology for adding his testimony as to some of the causes operating on the events, of which a brief sketch is here made.

Henry of Guise, Henry of France, Henry of Navarre, and Sixtus V. pope of Rome: these are the chief actors in this bloody drama. Behold the issue! Henry of Guise intriguing for his sovereign's throne, with the connivance of the pope; then murdered by the king for these intrigues, by the advice of the pope! Henry of Navarre, excommunicated by the pope, and persecuted with fire and sword! Henry of France by turns caressed and threatened; at last advised to the murder of his rebellious nobles, and then cursed by the pope, and murdered at the instigation of his rebellious subjects, by a priest and *brother of the same order with the pope*; who had formally excommunicated him, and who thirty days after his death, pronounced a panegyric on the assasin who slew him! And yet this pope, beyond all question the worst man of the four—the vicar of the meek and lowly Jesus—the infallible head of the only church of God—the living depository of the stupendous powers of pardoning or condemning the souls of men—opening or shutting the gates of heaven and hell!

This is that *Sixtus*, who not by the power of great learning and profound research; nor by any of the ordinary modes in which such a question of history and philology would naturally be settled; *but by the infallible spiritual guidance of God the Spirit*, SETTLED as he said, IRREVOCABLY, and as we know FALSELY, *the canon of Scripture* as used by his sect; and as to be exclusively used by the whole world, when that sect should be paramount. The Clementine edition of the Vulgate, false itself, if it had conformed to their own standard, in containing, first, hundreds of perversions of the Scriptures; and secondly in adding to it, whole books never inspired by God, *(the Apocrapha;)* was afterwards issued when that of Sixtus had been found after being *infallibly* pronounced the only true copy, to contain *two thousand errors* of so gross a kind, as to require the whole to be suppressed! So that the seal of the Holy Ghost set forever to a false and corrupt volume, which was called the BIBLE, by a man stained with the most atrocious crimes, whom the papists call Christ's vicar; was in a few years erased by another act of the unchangeable God, done infallibly by another unerring head of the only infallible church! And so stand the bulls of the popes, mutually asserting their own glory, and mutually cursing the work of each other; all infallibly, by the immediate presence and power of God!

A TRANSLATION OF THE ORATION OF SIXTUS V., POPE OF ROME, AS IT WAS UTTERED IN THE CONSISTORY AT ROME, SEPTEMBER 2, 1589, DEFENDING THE EXECRABLE FACT OF JAQUES CLEMENT, A DOMINICAN FRIAR, UPON THE PERSON OF HENRY III. KING OF FRANCE, TO BE BOTH COMMENDABLE, ADMIRABLE AND MERITORIOUS. *(See Steele's Romish Ecclesiastical History. De Thou, book* 96, *being vol.* vii. *p.* 495—6. *Mezerai, vol.* iii. *pp.* 649—59. *Histoire Des Papes, vol.* vi. *p.* 78.*)*

CONSIDERING in my mind both often and earnestly, and bending my thoughts to muse upon those things, which by the providence of God, are lately come to pass; methinks I may rightly usurp that saying of the prophet Habakkuk, *a work is done in your days, which no man will believe when it shall be reported.* The King of France is done to death, by the hands of a monk: For unto this it may fitly be applied, albeit the prophet spake properly of another thing; namely, of the in-

carnation of our Lord, which exceedeth all wonders and marvels whatsoever; even as the Apostle Paul doth most truly refer the very same words to the resurrection of Christ. When the prophet speaks of *a work*, he will not be understood of any vulgar or ordinary matter; but of some rare, some famous and memorable exploit. As where it is said of the creation of the world, *the heavens are the works of thy hands:* and again, *the seventh day he rested from all the works which he had made.* But where he saith, *it is done*; it is usual in Scripture, to understand such a thing as falleth not out by blind chance, by hap-hazard, by fortune, or at all adventures; but by the express will, providence, disposition, and government of God. As when our Saviour says, *Ye shall do the works which I do; and greater than these shall ye do;* and many such like places in Holy Scripture.

But where he says it was already done, he speaks after the manner of the prophets; who, for the certainty of the event are wont to foretell of things to come, as if they were already past. For the philosophers say, that things past are in nature of necessity, things present in a state of now being, and things to come to be merely contingent; that is their judgment. In regard of which necessity, the prophet Isaiah, foretelling a long time before the death of Christ, said even as after it was said again; *He was led as a sheep to the slaughter; and as a lamb before the shearers, he opened not his mouth* And such a thing is this whereof we now treat. This which hath happened in these our days: a work famous, memorable, and almost incredible! A work not wrought without the special providence and government of the Almighty. A monk had slain a king. Not a painted king, one figured out upon a piece of paper, or upon a wall; but the King of France, in the middle of his army, being hedged in with his camp, and guarded on every side. Which indeed is such a work, and so brought about, as no man will believe it, when it shall be reported, and posterity perhaps will repute it for a fable. That a king should die, or should be slain, men are easily induced to think it. But that he could thus be cut off, the world will hardly believe it. As that Christ should be born of a woman, we do easily acknowledge it: but if we add further, that he was born of a virgin, my human wit cannot subscribe unto it. Likewise that Christ should die, is as easily believed; but being dead to rise again, (because that to a natural habit once wholly lost there is no retiring back again) in the reach of man's capacity, is impossible, and by consequence incredible.— That a man out of sleep, out of his sickness, out of a swoon, or of an extacy should recover himself again, (for that in the usual course of nature such things are usual) in human reason we accord unto it; but a dead man to rise again, in the judgement of the flesh, it seemed so incredible that when Paul made mention thereof amongst the Athenian philosophers, they upbraided him as a *setter forth of strange gods*, and others, as Luke reporteth, laughed at him, and said, *We will hear thee about this matter again.* Therefore in such things as are not wont to fall out according to the custom of nature, and common course of the world, the prophet saith, that no man will believe when report shall be made; but yet when we remember God's omnipotent power and captivate our understandings to the obedience, which is through faith and to the will of Christ, we are brought to believe; for by this means, that which naturally, was incredible is become credible. Therefore I, who, according to man, do not believe that Christ was born of a virgin; yet,

when it is further added that it was done by the working of the Holy Ghost, above the compass of nature, I do verily assent and give credit to it. And when it is said that Christ rose again from the dead, according to man's wit, I cannot yield unto it; but when it is said again that it was done by a divine nature which was in him, then do I most assuredly believe it. In like manner, although according to the wisdom of the flesh and man's understanding, it be incredible, or at least very improbable, that so mighty a prince in the midst of his camp, so guarded with such an armed troop should be slaughtered by the hands of one poor silly friar; yet when I call to mind on the other side the most heinous misdemeanor of the king, the particular providence of the Almighty ruling in this action; and how strangely and wonderfully God executed his most just decree against him, then do I verily and steadfastly believe it. For why? We may not refer so notable and strange a work to any other cause, than to the special providence of God (as we understand that some there be who ascribe it to other ordinary causes, to fortune and chance, or some other such like accidental events) but they who narrowly look into the course of the whole proceedings, may clearly see how many things were brought about, which without the special supply of Divine assistance could never be achieved of any man. And certainly we may not think that God doth loosely govern the state of kings and kingdoms, and other so excellent and weighty affairs. There are in the holy stories of the Bible, examples of this kind to none whereof we can assign any other author than God; but there is none wherein more clearly shineth the superior working of God, than this which now we have in hand. We read that Eleazar, to the end he might destroy the persecuting king and enemy of God's people, did put himself in danger of inevitable death. *When as beholding in the conflict one elephant more conspicuous than the rest, upon which the king was like to be, he rushed violently amidst the rout of the enemies, and making way on both sides, came to the beast, got under him, and slew him with his sword; which in the fall fell down upon him and crushed him to death.* And here for zeal, for valor of mind, and for the issue of the thing attempted we find some resemblance and equality; but for the rest no one thing comparable. Eleazar was a professed soldier trained up in arms, and in the field, one purposely picked out for the battle; as it oft falls out enraged with boldness and fury of mind; whereas our monk was never brought up in such broils and martial encounters, but by his trade of life so abhorring from blood that happily he could scarce endure to see himself let blood. He knew before both his manner of death and place of burial; as that more like one swallowed up into the bowels then pressed down by the fall of the beast, he should be entombed in his own spoils. But this man was to look for both death and tortures more bitter than death, such as he could not dream of, and little doubted he to lie unburied; besides many other points of difference that are between them. And well known likewise is the famous story of the holy woman Judith, who to set free her own besieged city and people of God, took in hand an enterprize (God doubtless directing her thereunto,) about the killing of Holofernes, then general of the enemies' forces, and in the end she did effect it. In which attempt, although there be many and manifest tokens of a superior direction; yet in the death of this king and deliverance of the city of Paris, we may see far greater arguments of God's providence, inasmuch as in the judgment of man it

was more difficult and impossible than that: for that holy woman opened her purpose to some of the governors and in their presence, and by their sufferance passed through both their gates and guard of the city; so that she could be in no danger of any search or inquisition, which during the time of assault is wont to be so straight, that scarce a fly may pass by unexamined: but being amongst the enemies, through whose tents, and several wards, she must needs pass after some trial and examination, for that she was a woman, and had about her neither letters nor weapons, from whence might grow any suspicion, and rendering very probable reasons for her coming to the camp, of her flight and departure from her countrymen, she was licensed to pass without any let; so that as well for those causes, as for her sex and excellent beauty, she might be admitted into the presence of so unchaste a governor, upon whom being intoxicated with wine, she might easily effect her purpose. This she did. But ours, a man of holy orders, did both essay and bring about a work of more weight, full of more incumbrances, and wrapt in with so great difficulties and dangers on every side, as it could be accomplished by no wisdom, nor human policy, neither by any other means, but the manifest appointment and assistance of God. It was requisite that letters of commendation should be procured from them of the contrary faction; it was necessary he should pass out by the gate of the city which led unto the enemy's camp, which doubtless was so warded in that troublesome time of the siege, that nothing was unsuspected; neither was any man suffered to pass to and fro, but after a most stict enquiry what letters he conveyed, what news he carried, what business, what weapons he had. But he, (a wondrous thing) passed through the watches without examination, and that with letters of credence to the enemy, which if the citizens had intercepted, without reprieve or further judgement, he had surely died. This was an evident argument of God's providence. But a greater wonder was, that the same man soon after, without any examination at all, should pass through the enemy's camp; likewise through the centinels, and several watches of the soldiers, and through the guard which was next the body of the king; and, in a word, through the whole army, which for the most part was made up of heretics, he himself being a man of holy orders, and clad in a friar's weed, which in the eyes of such men was so odious, that in the places adjoining to Paris, which a little before they had surprised, whatsoever monks they took they either slaughtered or else most cruelly treated.

Judith was a woman, therefore no whit hated, and yet often examined, neither carried she ought about her which might endanger her; but this man was a monk, and therefore detested and came very suspiciously with a knife provided for the feat, and that not closed up in a sheath, (which had been more excusable,) but altogether naked and hid in his sleeve, which had they bolted out, there had been no way but present execution. These are all such manifest tokens of God's special providence, as no exception can be taken against them, nor could it otherwise be, but that God even blinded the eyes of the enemies lest they should descry him; for as we said before, although some there are who unjustly ascribe those things to chance and fortune, we cannot notwithstanding, be persuaded to refer them to any cause but to the will of God; nor truly should I otherwise think, but that I have subdued my understanding to obedience in Christ, who after so wonderful a manner provided both to set at liberty the city of Paris, which then we understood to be many ways in great

perplexity and distress, as also to avenge the most heinous misdeeds of the king, and to take him out of the world by so unhappy and reproachful a death. And truly we did therefore with some grief foretell, that it would in time fall out that as he was the last of his house, so he was like to come to some strange and shameful end, which not only the cardinals of Joyeuse, of Lenencort and Paris, but the ambassador likewise, who then was lieger with us, can well vouch I spake. For why, we call not the dead, but men alive to witness of our words, which all of them full well remember. Notwithstanding howsoever we are now forced to plead against this hapless king, we do in no wise touch the kingdom and royal state of France, which as we have heretofore, so still hereafter will we prosecute with all fatherly affection and honorable regard: But this we have spoken of the king's person only, whose unfortunate end hath deprived him of all those rites which this holy seat, the mother of all the faithful, and especially of Christian princes, is wont to perform to emperors and kings after their decease, which for him likewise we had solemnized, but that the Scripture in such a case doth flatly forbid us. There is (saith St, John) *a sin unto death, I say not for that any man shall pray;* which may be understood either of the sin itself, as if he should say for that sin, or else for the remission of that sin, I will not that any man should pray, because it is unpardonable; or that which sorteth to the same end, for that man who committeth a sin unto death, I will not that any man should pray; of which kind likewise our Saviour Christ in St. Matthew makes mention, that *to him which sinneth against the Holy Ghost, there is no remission, either in this world or in the world to come;* where he maketh three sorts of sin, against the Father, against the Son, and against the Holy Ghost: the two former are not so grievous but pardonable, but the third is not to be forgiven. All which difference (as the *schoolmen* out of the scriptures deliver it,) ariseth out of the diversity of the properties which are severally ascribed to the several persons of the Trinity. For although as there is the same essence, so there is the same power, wisdom and goodness of all the persons, (as we learn out of the creed of Athanasius, when he saith, the Father is omnipotent, the Son omnipotent, and the Holy Ghost omnipotent;) yet by the way of attribution, to the Father is ascribed power, to the Son wisdom, and to the Holy Ghost love; each whereof as they are called properties, are so proper to every person as they cannot be put upon another; and by the contraries of these properties we come to know the difference and weight of sin. The contrary of power (which is the attribute of the Father) is weakness; so that whatsoever we commit through infirmity and weakness of our nature, may be said to be committed against the Father. The contrary of wisdom is ignorance, through which if a man offends, he is said to offend against the Son; so that those sins which are committed either through man's frailty or ignorance, may easily obtain a pardon. But the third, which is love, the property of the Holy Ghost, hath for his contrary ingratitude a most hateful sin, whereby it comes to pass that man doth not acknowledge God's love and benefits towards him, but forgetteth, despiseth, and groweth in hatred of them, and so at length becometh obstinate and impenitent; and this way men offend more grievously and dangerously towards God, than by ignorance and infirmity; therefore these are called sins against the Holy Ghost; which because they are not so often and so easily forgiven, and not without a greater measure of grace, they are reckoned in a sort unpardonable; when as

notwithstanding only by reason of man's impenitency, they are absolutely and simply unpardonable, for whatsoever is committed in this life, though it be against the Holy Ghost, yet by a timely repentance it may be blotted out; but he that persevereth to the end, leaveth no place for grace and mercy; and for such an offence, or for a man so offending, that apostle would not that after his death we should pray. And now for that unto our great grief, we are given to understand that the aforesaid king died thus impenitent, as namely, amidst a knot of heretics, (for of such people he had mustered out an army,) and likewise for that upon his death bed he bequeathed the succession of his kingdom to Navarre, a pronounced and excommunicated heretic, and even at the last point and gasp, he conjured both him and such like as were about him, to take vengeance of those whom he suspected to be the authors of his death; for these and such like manifest tokens of impenitency, our pleasure is that there shall no dead man's rites be solemnized for him, not for that we do in any sort prejudice the secret judgment and mercy of God toward him, who was able according to his good pleasure, even at the very breathing out of his soul, to turn his heart and to have mercy upon him; but this we speak according to that which came into the outward appearance. Our most bountiful Saviour grant that others being admonished by this fearful example of God's justice, may return into the way of life, and that which he hath thus in mercy begun, let him in great kindness continue and accomplish, as we hope he will, that we may yield unto him immortal thanks for delivering his church from so great mischiefs and dangers.

NUMBER X.

JUDGE GASTON OF N. C.,—RELIGIOUS LIBERTY—MENTAL RESERVATION.

William Gaston, now one of the Judges of the Court of Appeals of North Carolina, has been the first within our knowledge to bring before the American people by his conduct,—the momentous questions involved in the nature, the sanctity, and the simple integrity of *public oaths*,—when administered by Protestants to Catholics. It is to be considered fortunate that this whole subject has come up in connexion with the name and conduct of a public functionary, whose public acts are open to comment,—and that too, a man of acknowledged ability and great private worth. We escape all charges of private malevolence; the gentleman implicated is precluded by any pretext of ignorance or incapacity; and his private virtues, acknowledged by his countrymen, compel us to charge to his dreadful religious principles, rather than to his better nature, the conduct, which it is now our purpose freely to examine. It is now (July 1835) over six months since the material facts of this case, were stated publicly before a thousand persons in Baltimore; and the wish was then expressed which is now repeated; that Judge Gaston might feel the necessity of publicly explaining his conduct. We shall use our best efforts to lay this publication before his eyes.

They who have taken any interest in the past, know that Mr. Gaston has been for many years one of the most distinguished citizens of North Carolina. Excluded, as was all along supposed by the facts now to be exhibited, from holding any civil office in that commonwealth; he has however often been one of her representatives in congress, and long one of her most able lawyers.

In one of the numbers of a periodical work now in progress, devoted to biographical sketches of distinguished Americans, there is to be found a brief notice of Mr. Gaston. From this we learn by authority, it is to be presumed, that one of his ancestors was a French Hugonot, expelled his country along with all that was most lovely and excellent in beautiful France, at the revocation of the edict of Nantz, by Louis the XIV.; that another was an Irish Presbyterian; that his mother was a Roman Catholic, and above all cares deeply instilled into his young heart, the dogmas of her faith. In short, that the degenerate offspring of that noble pair of races, has been perverted into the poor gull of a system, which all his ancestors abhorred, and the humble follower of those who shed like water, the best blood he inherits. Be it so. Judge Gaston,—chooses to be a papist; he is free to be so; and all wise men will pity him.

But now comes the difficulty. By the constitution of North Carolina, he is expressly disqualified to hold the office he occupies, precisely because he chooses to be a Catholic. In the XXXII. article it is thus written: "That

no person who shall deny the being of God, OR THE TRUTH OF THE PROTESTANT RELIGION, or the divine authority either of the Old or New Testaments, *or who shall hold religious principles incompatible with the freedom and safety of the state*, shall be capable of holding any office, or place of trust or profit, in the civil government within this state."—Now, Mr. Gaston is at this moment, a judge of the Court of Appeals of North Carolina. Before he took his seat on the bench, he took an oath in some usual form, to support the constitution of that state. Part of that constitution asserts and assumes the truth of the Protestant religion. But Mr. Gaston is an avowed and most decided papist!—Now, will he do himself the justice, mankind the favour, and his religion the service of explaining this conduct? Here he is living in the practical daily duty, voluntarily undertaken on oath, to maintain that which involves the truth of the Protestant religion; while he daily professes to hold and believe every word and tittle that is protested against—as also true and binding.

We omit any extended notice of that part of the article quoted above, which disqualifies all persons, "*who shall hold religious principles incompatible with the freedom and safety of the state.*" The public are fully aware that for three hundred years, all real Protestants have believed and taught that the essential doctrines of the papal church were incompatible with civil and religious liberty. The altar and the throne have been welded together for a thousand years: and the oppression of the bodies and the death of the souls of men, have been compassed by the united hands of kings and priests. This discussion is now rife in our own land; and we simply invite our readers to make themselves acquainted with its progress. It cannot be denied that this clause in the constitution of North Carolina, was meant and supposed to exclude the peculiar principles of the Roman faith; though the nature of the subject renders it less proper for this occasion, than the clearer preceding enactment in the same article. It may be will to note that this constitution is one of our very earliest American plans of free government; that it was formed in the very inception of our national

revolution (being adopted in December, 1776); and that it was the work in part of the same bold, wise and noble people, a part, of whom met at a distant point had even before others were ready to act for freedom, as early as the spring of 1775, publicly declared themselves a free people. Neither will it be out of place to note the prevailing temper of that period, and of the great men who illustrated it all over America. The following extract is taken from "*An Address of the Continental Congress to the people of Great Britain, dated October 31, 1774.*"—(See Journal of Continental Congress, in 4 vols. 1774 to 1778, vol. 1. p. 30.)—"And by another act, the dominion of Canada is to be so extended, modelled and governed, as that by being disunited from us, detached from our interests by civil as well as religious prejudices, BY THEIR NUMBERS DAILY SWELLING WITH CATHOLIC EMIGRANTS FROM EUROPE, and by their devotion to an administration so friendly to their religion, that they might become formidable to us, and on occasion be fit instruments in the hands of power, to reduce these ancient, free, PROTESTANT colonies to the same state of slavery with themselves." * * * "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country A RELIGION THAT HAS DELUGED YOUR ISLAND IN BLOOD, and dispersed IMPIETY, BIGOTRY, PERSECUTION, MURDER AND REBELLION *through every part of the world.*"—Commending this part of the subject to those who are so diligent in perverting the opinions of our fathers in relation to it; we pass to the other clause of the article.

Mr. Gaston has sworn to maintain "THE TRUTH OF THE PROTESTANT RELIGION!" He has sworn to maintain a constitution which disqualifies him, the moment he shall "*deny the truth of the Protestant religion*"; and yet he is confessedly a papist,—a believer in all the necessary dogmas, and a member in full exercise of all the privileges of that faith which the creed of pope PIUS IV., pronounces to be exclusive not only, but indispensable to salvation: that church which declares itself to be, and which all who repeat its creed, promise and swear to maintain—as the "*mother* and MISTRESS" of all churches

—and to use all diligence by all means in their power to spread all around them. In the name of common honesty, how could Judge Gaston assent to pope Pius IV. creed, which is the authorised creed of his church; and at the same time assent to the provision quoted above from the constitution of North Carolina? Can a man swear with a good conscience, to opposite facts, statements and opinions?

This is a matter now widely discussed in private circles throughout a large part of North Carolina. Many members elected to the convention now in session at Raleigh, to amend the constitution of that state, are pledged to the people not to vote for any change in regard to this subject; that is to retain the XXXII. section quoted above. We are ourselves the friends of the most ample religious freedom; and although some of the most enlightened men and states in past ages, have declared that the toleration of the Roman faith is utterly incompatible with the freedom of states,—we would prefer to retain this noble feature of American liberty, and indulge to all, even the right to think wrong. If however, the people of North Carolina retain this feature of their present system; the papists and Judge Gaston in particular, have to thank themselves, and him especially, for the general indignation roused against their pernicious principles.

We have been curious to know how it was possible for a man who regarded the good opinion of mankind—to defend such conduct. It is one thing to satisfy a perverted moral sense, and act accordingly; and it is quite another thing to lay open before the world the secret rules of such conduct. In such cases, a good *pretext* is an invaluable jewel. But in this case, after much enquiry and consideration, we are unable to contrive even a tolerably decent excuse for the conduct of Judge Gaston; and therefore repeat the expression of our desire to hear him speak for himself. In the mean time, the double duty of justice to him, and to the great interests involved in his conduct, may require of us the suggestion of the several explanations—which have been mentioned to us, as urged by himself.

It has been repeatedly stated by persons extenuating Judge Gaston's conduct, that although the constitution of his state was doubtless meant to exclude him; yet in fact, the clause that was supposed to do so was *a dead letter*, and so considered. Now, this is hardly true; for his acting as he has done, is producing immense excitement; and as far as is known,—the clause in question almost perfectly accomplished its object for more than fifty years; he being amongst the very few, if not the only papist who ever evaded it. But if true, the defence would only prove that Mr. Gaston considered a man at liberty to swear to what he neither believed nor meant to do, merely because many had done so before, and many others connived at it. This will never do.

Again, it has been often stated that Mr. Gaston defends himself by saying, that although the constitution of North Carolina might be considered as very clearly intending to exclude papists—yet in point of fact, as no tribunal had been erected to decide what the "*Protestant religion*" was, nor any authorised definition of it given; the constitution is necessarily inoperative from its vagueness,—or at least no man is bound to take heed to what it may have intended. This is simply, if true, making the usual technical distinction between perjury and false swearing; and while it might exonerate a man from the former, it is hard to see how a conscientious man could take an oath, which is sworn in a sense different from that which he knows was meant and will be understood. The doctrine of *mental reservation* is one ingrained into the heart of popery. But surely there are some things which, as no man knows better than Mr. Gaston,—may be taken and considered as universally known; some things which all tribunals are presumed to know, and presume all others to know; and all society proceeds on this admitted truth. Then we pass by the child-like simplicity, which left this gentleman in total ignorance of what could possibly be meant by the Protestant religion, in a land almost exclusively Protestant, as his state was; supposing that all who can will believe it out of politeness. We ask, is it a just rule of *Christian morals*, for men to swear at peradventure,—avouching they know

not what? Mr. Gaston was not obliged to take this oath; he long refused to be placed in circumstances that would compel him to it; he was under no obligation to be a judge, a thousandth part as strong as the obligation all are under to be certain as to what they swear. If a Christian, nay, if a man of honour take an oath voluntarily, it is a most futile thing for him afterwards to say the oath was so vague it meant nothing, or so inartificial it did not force him to mean what he was understood to mean. The fact however is all the other way. For as lately as June 1, 1833, a pamphlet was addressed "*To the Freemen of North Carolina*," by *Wm. H. Hayward, jun., Richard M. Pearson, Romulus M. Saunders*, and *Thomas Dews, jun.*, the object of which was to enforce the necessity of a call of a convention to amend the constitution of North Carolina. These gentlemen say, (on page 11,) that they represent "a respectable body of the people and their representatives;" and one of their distinct grounds of appeal against the then existing constitution is as they say on page 5, the existence of "*an odious restriction on conscience*," in the XXXII. Section.—And so, out of IX. heads of amendment proposed by them to the people—one (the VII. one) is the abolition of that XXXII. Section. It would then appear to be worse than folly to pretend, that in that community this section, be it good or bad, was not well understood, and fully and commonly admitted to contain a real, distinct, intelligible proposition; one which excluded papists from civil office; and which Mr. Gaston nevertheless being and continuing a papist, *took* and *ought to explain.*

There is a third defence more extraordinary than both the others, which is the most commonly set up in conversation in defence of this gentleman. "I believe," says he, as his defenders report, "I believe in the truth of the Protestant religion,—but I believe much more. I believe all that constitutes that religion, but I also believe many things besides—which constitute the peculiarities of my own, that is, the Roman Catholic religion. The one is to the other as seven is to twenty." These words have more than once been repeated to us by citizens of North Carolina, as having dropped in their hearing from

Mr. Gaston's lips. We do not of course vouch for this; indeed we rather presume there must be a great mistake; for the thing is grossly absurd, as well as totally impossible. The most superficial reader knows that the very essence of the difference between the reformed religion and that of Rome, is involved in the term—protestant. In the origin of the reformation, the name was first given to those who is 1529, *protested* against a decree of the diet of SPIRES, over which presided FERDINAND, brother to CHARLES V.; which repealed all the concessions made to the reformers by the unanimous vote of the former diet, and prohibited all change in the doctrine, discipline or worship of the church of Rome, until a general council should meet and decide the questions. Against this decree, JOHN, elector of Saxony; GEORGE, elector of Brandenburg, with four other princes, and thirteen imperial cities solemnly protested. (See *Mosheim's Ch. Hist.* vol. iii. p. 57.) Thus the *doctrine*, *discipline* and *worship*, with the *oppression* and *iniquity* practised to uphold them by the Romish church, were directly denounced by the very first Protestants. And who does not know, (except Judge Gaston,) that the reformed have for three hundred years, been as well known by the name Protestant, as his own brethren by the name Catholic? But this is a most useless argument—for if Protestants may be allowed to be judged by the bulls of popes, and the dscisions of councils and the standard writers of the papal sect—we are one and all most gross heretics; and if bishop ENGLAND had his way, he would we doubt not, put judge GASTON in the inquisition if he honestly held to our opinions, faith and practice. If on the other hand, our own standards be permitted to express our own opinions, we all, of all the evangelical sects, profess to differ most radically from Rome. The Formularies of the Westminster Assembly, held by the Presbyterian church in a form more or less modified, wherever she exists on earth, not only repudiate the doctrines of Rome, but call the pope anti-Christ, and his church the synagogue of satan. (See chap. xxv. sect. 5 & 6 of the const. of the Pres. ch. in the U. S.) But if it is preferred to resort to a prelatical church for proof, the XXXIX. articles of the

Episcopal church are still harder on the pope and judge Gaston, even than all the rest. In the XIX. article they say, "the *church of* ROME *hath erred, not only in their living and manner of ceremonies, but also in* MATTERS OF FAITH." In the XXII. thus, "the *Romish doctrine concerning* PURGATORY, PARDONS, WORSHIPPING *and* ADORATION *as well of* IMAGES *as of* RELIQUES, *and also* INVOCATION *of* SAINTS *is a fond thing vainly invented, and grounded upon no warrant of scripture, but rather repugnant to the word of God:*" The XXIII. denounces the popish use of an unknown language in the public worship of God; the XXIV., declares that the five extra sacraments of Rome, and the processions of the host are false, and in part corrupt; the XXVIII. expressly denies transubstantiation,—which the council of TRENT expressly before-hand curses them and all others for doing; the XXXI. article says, "*the sacrifice of* MASSES, *in which it was commonly said that the* PRIEST *did offer Christ for the quick and the dead to have remission of pain or guilt, were* BLASPHEMOUS FABLES *and* DANGEROUS DECEITS:" And so on to the end of the chapter! Now when Judge Gaston calls to mind the fact, that the council of Trent, the last and most important of the general councils of his church, explicitly anathematised all the distinctive doctrines of the Protestants; and that that famous body actually adjourned their sessions finally after eighteen years of deliberation, amidst hearty, repeated and unanimous execrations upon all the heretics in the world; when he remembers that in the creed based upon the decrees of this council, all its doings are affirmed, and all persons cursed by it, distinctly damned over again in terms,—with the solemn addition on oath, to hold, believe and propagate these things to the end of life;—really we cannot see how he could say, "he believes what the Protestants believe,"—any more than we can understand how he can be a candid Catholic, and yet fairly sware to support a constitution which, in terms, requires the belief of the truth of the Protestant religion. It seems to us, if this gentleman regards his own high reputation, he must seek better defences than these.

Judge Gaston must be aware that there are many people in the world who know little of him, many who care

nothing about him personally, and some perhaps who may not care to exhibit dislike towards him. He may perhaps, therefore, suppose it was an enemy who said that when he was applied to by his friends to know if he could take this extraordinary oath, if they procured for him the appointment which he now holds; he replied evasively, asked time for consideration, came on to this city (Baltimore,) and from this place wrote that he would take the prescribed oath—and accordingly was appointed and did swear.

This statement has been repeatedly heard by us; and while we do not pretend to assert its truth, it appears quite as reasonable, and as likely to solve the case to the honour of the party most concerned, as any other we have heard. This city is the seat of the archiepiscopal power of the papacy in the U. States. The right to take oaths in a false sense; to break oaths, when taken to heretics especially; to swear, and then to get a dispensation not to keep what is sworn to;—to get dispensations to swear to any thing for the good of the church, or to break any thing sworn to; these and such doctrines, privileges and powers have for centuries been part of the orthodox faith of the papal church; and amongst the Jesuits, who are supreme in America,—the universal practice as well as belief. More than four hundred years ago, the council of Constance burnt JOHN HUSS, though he had the emperor's safe conduct expressly to go to and return from the council. But the holy fathers coolly laid it down as settled law and morality, that as no faith ought to be kept with heretics, the perjury would be in the keeping not the breaking of an oath. And such is the current morality of the papacy. We mean no offence then, but the contrary so far as Judge Gaston is personally implicated, when we say we think it not more unlikely that he got a dispensation to take the oath in question, than that he should attempt to defend the taking of it, on the preposterous grounds on which others have placed his justification.

In fine, what can excuse such an act? What can be said evil enough of a religion, that would not only allow but seduce an honourable mind into the perpetration of it?

NUMBER XI.

AN ADDRESS TO THE AMERICAN PEOPLE.

Hon. Mr. Gaston of N. C.—Catholic Perfidy.—Prostitution of the public press.

BEING on the eve of departing from the United States, in discharge of a public duty committed to my hands by that branch of the church of Jesus Christ, of which I am a member; I feel myself imperatively bound by a sense of what is due to myself, as well as to the cause of truth and public morality, to lay before my countrymen the following correspondence. For I am well aware that the same religious principles which teach men to swear falsely, and keep no faith with those who, as they say, have no faith; will prompt those who are so tardy and reluctant to speak even in necessary explanation when I am present and ready to reply, to be bold and prompt even in attack, when I am far away. Nor can I doubt, that the prostitution of the public press to the Catholic superstition, which has wrought me so much injury, though so great injustice, in despite of all my personal efforts to the contrary; will lend itself to the same designs in circumstances more favorable to success.

I have then solemnly to call the attention of the American people to the facts established by the following papers; which go far to show—1. *That the Roman Catholic religion not only admits, but approves of false swearing, when papists can gain any advantage thereby:* 2. *That the political newspapers of the day, to some extent, applaud this tremendous principle; and to a still greater extent, are grossly subservient to the religious sect which teaches and practices it!*

The attention of the reader is directed first, to the letter of JUDGE GASTON of North Carolina, and the introductory remarks which precede it; both of which are taken from the LEXINGTON (Va.) GAZETTE, of February 5th, 1836. They follow:—

HON. WM. GASTON.—The reader will find below, a letter from this gentleman to the editor of this paper, on the subject of the charge preferred against him by "Senex," of procuring from the bishop of Baltimore, an ecclesiastical permission to hold an office under the state of N. Carolina, which the constitution of that State expressly disqualified him from holding—in other words, authorizing him to *commit perjury;* for the judge could not enter upon the duties of the office without first swearing to support the State constitution.

We wish our motives in publishing this letter to be distinctly understood. We do not publish it for any bearing it may have upon the questions heretofore in controversy between Senex and ourselves: that is altogether incidental and undesigned. We publish it simply from a sense of justice to Judge Gaston—to the elevated station he occupies, and to the State of North Carolina which has conferred that station upon him, and whose fame is involved in that of her sons. Our paper has been made the vehicle of a calumny: it is proper therefore, that it should be made the vehicle also of the refutation of that calumny.

We had hoped to have been spared the necessity of publishing this letter. "Senex" knows that we employed the only means in our power to absolve us from the necessity—but unfortunately without success.

We do not mean by any thing we have said, to reflect in the slightest degree, upon the conduct of "Senex" in making this charge. His error we sincerely believe was one purely of the head, such as we are all liable to commit.

The letter must satisfy every candid mind that the charge is wholly unfounded. The Judge's positive denial would be sufficient to prove this, particularly as the evidence by which it is attempted to be sustained is of the very weakest character.

All who know Judge Gaston, know that his character is without reproach and above suspicion. The high and most responsible station which he occupies by the election of his PROTESTANT fellow citizens with whom he has spent his life, shows that his character is without a stain. If the charge is true, the Judge is not only a liar and a perjured scoundrel, but a "fool" too, for if the *facts* which he states are not true, would it not be the height of folly in him to publish them to the world when their falsity can so easily be established? Would he not thus furnish unequivocal evidence of his guilt? And that too, to persons who would seize upon it with ferocious avidity? But with those who question the Judge's veracity we have no argument. The letter itself bears upon its face convincing proof of his *candour*. We commend it to our readers.

Raleigh, December 29th, 1835.

SIR.—I had the pleasure of receiving yesterday, and not before, your letter of the 17th of October addressed to me at this place. The number of the Lexington Gazette, referred to in the letter as accompanying it, was forwarded to Newbern, the place of my residence, some time since. In consequence of the editorial article in the Gazette, I caused to be transmitted to you two newspapers containing a speech which I made in our late State Convention. I presume that you have received these, and that they furnish most, if not all, of the facts about which you enquire.

The publication to which the editorial article is an answer, I have not met with. From the nature, however, of that answer, I infer that it contains a vile charge of my having obtained some ecclesiastical dispensations or permission to hold an office under the State of North Carolina,

and relieving me from the guilt of perjury in violating my oath to support the Constitution of the State. I know that a charge to this effect had been made in a periodical work published at Baltimore, called (I think) "The Religious and Literary Magazine," for not long after the adjournment of the convention, and while I was yet here occupied with the duties of the supreme court, a copy of the Magazine containing such an accusation was sent on to me, and as I suppose by the conductors of the work. It is not easy to determine when it is proper to come forth with a denial of a calumnious charge, and when it is most becoming to treat it with silent contempt. The accusation in question seemed to me so preposterous—so ridiculous—that it was scarcely possible for me to notice it gravely, without subjecting myself to ridicule or the manifestation of a morbid sensibility. But I was saved from all difficulty in deciding on the course then to be pursued. The style of the article was so uncourteous, and the temper which it breathed so malignant, that self respect utterly forbade me from paying any notice to it.

But your enquiries, sir, are evidently prompted by a sincere desire to know the truth, and made in a manner that demands my respectful consideration. If therefore it will afford you any satisfaction to have my peremptory denial of the accusation, I have no hesitation in stating that it is wholly false. It is no doubt but a mere repetition of the Baltimore slander, and *that* professes to be mainly founded on the asserted fact—that I withheld my assent to be put in nomination for the office of judge until after I had visited Baltimore. This allegation is itself utterly false. My lamented friend Chief Justice Henderson died in August, 1833. In a few days afterwards I was informed of the occurrence, and urged by gentlemen of the highest standing in the State, upon *public grounds*, to permit myself to be considered as willing to accept the vacant office if it should please the legislature to confer it. Strong reasons were also presented for pressing an early decision. There were difficulties in the way of an immediate determination, but these had no connection whatever with constitutional scruples. I had occasion but a short time before to examine for myself and to seek the best counsel to examine the disqualifications for office which some supposed the constitution denounced against the professors of the Roman Catholic faith. I was satisfied that my religious principles did not incapacitate me from taking the office. But there were personal considerations which compelled delay. It is unnecessary to set these forth—but *that* which was *last* removed arose from pecuniary engagements which I had contracted, and which I feared the great sacrifice of emolument that would follow on quitting the bar might disable me punctually to comply with. Justice, honour required that a satisfactory arrangement of these matters should be concluded before I consented to be removed from the bar to the bench. This was done by an early day in September, and *then* I gave my written consent to be nominated for the vacant office, and my permission that this determination might be publicly known.

A very laborious fall circuit closed in the first week of November. From it I went on a long promised visit to see my daughter, who was settled in New York. I travelled by Norfolk and Baltimore, and passed one day at the latter place, and as well as I recollect, one only. It had been supposed by several who took a deep interest in my receiving the appointment, that it would be bestowed without opposition. They had afterwards ascertained that this was a mistaken opinion, and had informed me before I left Carolina that doubts had been expressed on the constitutional question, and difficulties raised about it. Having an hour of leisure when at Baltimore, I wrote to one of my zealous friends residing at Raleigh, stating the views which I had taken of the constitutional question, and authorising him to give publicity to them, that their correctness might be judged of. I have understood, and have no doubt of the fact, that this letter was read by my friend at his table in the presence of several distinguished gentlemen, among others the great and good John Marshall, and that copies of it were taken. This is the letter which has afforded the pretext for the falsehood (I hope a falsehood through mistake) that my assent to be put in nomination had been withheld until after I reached Baltimore.

It is needless surely for me to go further—but I will add, that I *never* had any intercourse, verbal or written, direct or indirect, with the bishop of Baltimore on the subject—and that I did not directly or indirectly confer with any individual belonging or professing to belong to the Catholic church, upon the subject (out of my own immediate household) until after I had announced my unconditional assent to be put in nomination for the office.

What use you may make of this communication I leave entirely to your sense of propriety. It is not a pleasant matter for any man of character or feeling to have a discussion entertained on the question whether he has or has not acted as a scoundrel and a fool—and I regard the wantonness with which men's characters are dragged before the public; the facility with which slanders are credited, and the rashness with which unfounded imputations are attributed by political or sectarian rancor, as among the worst vices of the age. If any public motive should require that the miserable calumny to which I have referred should be contradicted or repelled, you have here my authority for so doing. But as it respects myself personally, I cannot but belive that a life of nearly threescore years has established for me a character such as it is, that does not require to be defended or propped. I could wish therefore that I might be permitted to pass the remainder of my days in the quiet discharge of my duties, and that no further notice should be taken of this contemptible falsehood. You will however act in relation to it as your judgment shall direct.

With very respectful sentiments, I am sir,

Your obliged and obedient servant,

Mr. C. C. Baldwin. WILL. GASTON.

To the foregoing letter, which came into my hands in the manner described in the one which follows; I immediately addressed to the Gazette, which had published it, the following reply, under cover to a friend in Lexington, Va.

Baltimore, February 19th, 1836.

To the Editor of the Lexington Gazette:

SIR,—Some unknown person has sent to me through the post office, the fragment of a newspaper dated the 5th of this month, in which I find a long letter of JUDGE GASTON of N. C. addressed to Mr. C. C.

BALDWIN, and preceded by a column of editorial remarks. It is from a passage of JUDGE GASTON'S letter only, that I am enabled to determine the name and location of the newspaper, a part of which has been sent me. It is from the same source, that I learn he had been called to account by a previous article in your paper, under the signature of "Senex;" and that his present letter is published on the responsibility of the gentleman to whom it is addressed; and rather against the wishes of its author.

In the course of JUDGE GASTON'S letter, he refers to the Baltimore Religious and Literary Magazine, as having been the vehicle of a charge similar to the one now hinted at by him; and indulges himself in such expressions, to justify his contemptuous silence under the accusations of that periodical, as were perhaps natural under the circumstances. My right to addres to you this communication, and to ask its publication in your paper, is founded in part on the fact, that I am the senior editor of the work in question, and the author of the article complained of; and in still greater part on the intrinsic and induring importance of the matter in contest.

Then be pleased sir, to bear with me while I make a short and perfectly plain statement. In the "*Baltimore Literary and Religious Magazine*," for July, 1835, is an article of four or five pages, entitled "JUDGE GASTON of *N. Carolina. Religious Liberty. Mental Reservation.*" I send you, along with this, a copy of the work, and ask the insertion of that article in your paper. This I do the more readily, that all who choose, may see the real temper, manner and end of that article, which Judge Gaston has so grossly misrepresented. It will then be seen that the whole ground of defence set up by him, for the most extraordinary act ever justified by a Christian gentleman, is entirely evasive and irrelavent; and that the real ground of dissatisfaction with his conduct and religious principles, remains not only uncontradicted, but absolutely confessed.

JUDGE GASTON is a Roman Catholic. To that I have nothing to say. He is at full liberty to believe and practice whatever religious rites, seem good in his own eyes, or none at all if he so pleases. And God forbid that any should abridge him of his liberty. But sir, JUDGE GASTON has no right, either natural, civil, or moral, to continue a Roman Catholic, and at the very same moment, SWEAR that he believes "THE PROTESTANT RELIGION TO BE TRUE." Still less has he the right to do this in a solemn, public, formal and official manner! Yet this is the very thing which he has done—which he neither has denied nor can deny—which I have alledged against him,—which I am ready to maintain to be true before any tribunal in the universe, and that with unanswerable proofs—and which he in the letter I am now noticing indirectly justifies! This sir is the plain matter of fact of the case. By the XXXII. article of the late constitution of N. Carolina, it was provided, "That no person who shall deny the being of God, OR THE TRUTH OF THE PROTESTANT RELIGION, or the divine authority either of the Old or New Testaments, *or who shall hold religious principles incompatible with the freedom and safety of the state*, SHALL BE CAPABLE OF HOLDING ANY OFFICE, OR PLACE OF TRUST OR PROFIT IN THE CIVIL GOVERNMENT WITHIN THIS STATE."—Yet JUDGE GASTON being and continuing a papist, was appointed a judge under that constitution—and actually took the usual oaths to support that, which he trampled under foot even while he called God to witness that he believed that to be true, which in his secret soul he was satisfied was false!!

You will allow me sir to say in my own defence, that I have been kicked into this popish controversy, by the priests and others around me; that the case of judge Gaston was no private matter, but a public and official act,—that as such it has been used as a strong and frightful illustration, of the natural and necessary fruits of a false and bloody superstition, which is spreading in all directions in this country,—and which foreign states and princes are conspiring to establish as the public religion of America; and that in the whole case, the talents, public services, and private virtues of judge Gaston have been fully admitted, indeed stated. But this act of his is undeniable and indefensible; and it ought to open the eyes of all men to the dreadful nature of a religion, which while it persecutes on principle all who reject it,—at the same time corrupts all who receive it.

If you will look at the article to which I have already alluded, you will discover that the four grounds of defence set up by the friends of this gentleman, are slightly examined. 1. That the provision in the constitution of N. Carolina was a mere dead letter. 2. That he was not bound to know what was meant by the terms "Protestant Religion," as they were not defined either in the laws or constitution of his state. 3. That the oath he took was actually true, and that though a Catholic, he might believe the Protestant religion to be true. 4. That he got a *dispensation* to take this oath. These were actual defences which I had heard suggested in his own state by his own friends, over and over, during two journies entirely across the state in two different directions, which I had then recently taken. For the notice taken of them, I refer you to the printed article.

It must be apparent then, how absurd and how evasive is Judge Gaston's letter lately published in your paper, in which he admits that he had seen a copy of my article, and yet passing *over the only real charge, namely, that he took the oath*, confines his defence to the denial of that which his own friends had suggested as a defence for him. The burden of his letter is to show that he did not get a dispensation from the archbishop of Baltimore, to take this dreadful oath! Instead of making this supposed dispensation the ground of charge, I stated it expressly as ground of excuse, better and more likely in itself, and more to his credit than any thing else I had heard of, or could imagine! If we are now to understand that he got no dispensation at all, then I can only say, the whole weight of criminality of the oath in question rests on himself, instead of being divided with some ecclesiastic. But if on the other hand, as the tenor of his letter admits of being construed—he only means to deny that he got the supposed dispensation any where else than *from his household priest*; I will merely place this equivocation by the side of that which passed by the only real charge, to level accusations against me, for admitting as relatively probable, what hundreds disposed to excuse him, repeated as true!

I assure you sir, that so far from having any personal or sectarian reasons influencing my conduct, as Judge Gaston insinuates, the fact is all the other way. I do not know his person, even by sight; I greatly respect his public services, his talents, and his love of letters; and I have had private reasons more than ever he can know, urging me to pretermit

this whole matter, so far as it relates to him. But in the providence of God, that gentleman's acts have given me the means of rousing my countrymen to the dangers threatened them from a *political religion*, which has one grand unwavering principle of action, to effect one great result ruinous to the whole human race. It is branded into the soul of papism, *that the whole world belongs to herself as the mother and mistress of all churches, and to the pope as the vicar of God.* It is laid on the soul of every papist, *to labor by all means, good or bad, to bring back a rebellious world to that horrid rule.* Behold, illustrated in this case, public and official as it is, some of the worst results of this tremendous system!

Whatever may be Judge Gaston's elevation, somewhat too boastfully asserted perhaps, or whatever my own admitted insignificance; he should remember that it is only in the church of Rome, that exalted rank, discharges all the obligations of virtue; and that in the hearts of our simple countrymen, truth is yet stronger than authority. And there are perhaps Mr. editor, many around you who are able to satisfy even the fastidiousness of judge Gaston's apprehensions of dishonour, if he should notice a charge from such a source. Thus far at least I may relieve his apprehensions without the appearance of too great presumption: I have yet to learn that my name, by whomsoever borne, has ever been coupled with an act of formal and deliberate perfidy, perpetrated in the name of God, in the face of a free people.

I am, sir, your obedient servant,

Ro. J. Breckinridge.

This letter reached its destination in due course of the mail; and was placed in the hands of the person to whom it was addressed. Instead of printing it however, he returned it with the following letter addressed to me.

Lexington, Va. February 29, 1836.

Sir,—Your communication for the Gazette with the accompanying pamphlet, was duly received, and for reasons which I will proceed to assign, is respectfully declined.

The Catholic controversy terminated in my paper some time since, and (in compliance with the wishes of a vast majority of my patrons) I solemnly and repeatedly *pledged myself* not to admit it again into the Gazette. Judge Gaston's letter was published as an *act of justice to his private character*, and from no other motive whatever. Now Sir how can I under these circumstances revive this controversy without violating my solemn pledges?

But Sir, I would not entertain this controversy if the pope were to release me from my pledges, because it would exclude more useful and interesting matter from my paper (a small weekly sheet,) and is entirely uncalled for, there being scarcely an individual in the county who does not consider the church of Rome as a sink of iniquity, and the enemy of God and man. Why sir, a good many of my subscribers stopped their papers because I dared to defend the Catholics, and *all of them* censured me for saying a word in their favor.

A Catholic controversy is as much out of place in my paper as a political controversy would be in your magazine. Your *main reason* then for asking the insertion of your communication in the Gazette, is overruled.

Judge Gaston's letter was in reply to the charge of "Senex"—that he had obtained a dispensation from the bishop of Baltimore to commit perjury, and not in answer to the article in your periodical. He merely mentions that your magazine had made a similar charge against him. But this surely does not make you *a party* to the controversy, or give you any "right" to reply through my paper. If Judge Gaston has done you any *specific injury* through my paper, most certainly you shall be permitted to redress it. But you *must confine yourself to that point.*

Most certainly I cannot tolerate a discussion in *my paper* of the question whether Judge Gaston acted properly or improperly in accepting a judicial office under the old constitution of N. C. What is it to me or my readers whether he acted criminally or not, or whether he and the legislature who elected him, put a right or wrong construction on that repealed instrument? For myself I am firmly persuaded that he acted from the purest motives, and on perfectly sound principles. (See his speech in the late convention of N. C. recently republished in Baltimore.)

You ask me to republish a long article from the Magazine, because Judge Gaston misrepresented its character. I pray to be excused. I cannot admit the principle that a misrepresentation in the opinion of the author, of the character of a disputatious essay in a paper, gives the author of that essay a right to demand its republication in that paper. I am afraid sir, that your Magazine might not be quite as interesting as it is at present, if you were to acknowledge that right.

If however, you choose to deny the Judge's assertions as to the character of your essay, you can do so, but *you must confine yourself strictly to that point.*

In haste, yours &c. &c. C. C. Baldwin.

The italics in this letter, are of the author's own making. The pretexts on which he refuses to publish my letter, may be better judged of from the following facts. 1. This Mr. Baldwin, commenced in his own paper this very catholic duscussion, spontaneously as we are informed, and published elaborate articles on the *catholic side* of the argument as now pending over all christendom: and only shut his columns to it, after *Senex* proved himself rather an unmanageable antagonist, and his patrons, as he admits rebuked his doings.—2. This very letter of Judge Gaston was elicited by one from this very Mr. Baldwin; and was published, as the latter part of Mr. Gaston's letter shows, against his own views, and on Mr. Baldwin's personal responsibility.—That he should under these circumstances refuse to publish my letter, sufficiently explains his principles and partialities; and might have saved him the disclosure towards the close of his letter to me, that he "was firmly persuaded that he (Judge Gaston) acted from the purest

motives, and on perfectly correct principles." *Yet it is undeniable, that this applauded act was a solemn official oath by a staunch papist, that the Protestant religion is true!!!* It is well. Candour is a great virtue. So also are truth and fair dealing.

It will be observed that Mr. Baldwin's letter is dated the 27th of February, at Lexington, Va. On the next day, the *Baltimore Gazette* published in this city the letter of Judge Gaston to Mr. B. with his preliminary remarks. This publication was preceded by a short note to the editor; and the copy of the paper sent to me through the post-office, several days after its date, had an impertinent manuscript note in the margin. Both are annexed: first the note to the editor of the Gazette; then the anonymous one to me.

To the editor of the Baltimore Gazette:

SIR,—May I ask the favor of you to publish in your valuable journal, for the information of your subscribers and the public generally, the letter of JUDGE GASTON, which will be found in the "Lexington (Virginia) Gazette" of the 5th instant, together with the introductory remarks of the editor of that paper. In making this request, I am prompted by the sole motive of contributing to the refutation of a calumny heretofore circulated in this city, (where I believe it most wantonly originated,) against one of the purest patriots and most enlightened jurists to be found in this or any other country, and a gentleman whom I have the pleasure of numbering among my personal and most esteemed friends.

A SUBSCRIBER.

"Now dear Sir, I hope you may see whether or not the Judge has honored you with a notice; also it is seen that the community at large have caught you in one of your many falsehoods, which you cannot refute without telling another!!"

This anonymous allusion is no doubt to a statement, on page 103 of the 2d vol. of the Baltimore Literary and Religious Magazine. In the article commencing on that page of the March No. and headed "COLLECTANEA II. 1. *Mr. Gaston—Princeton College*;" it is said:—"The Hon. Mr. Gaston of North Carolina has taken no further notice of the article published in this Magazine, in July 1835, page 212, of vol. 1, than to return to us the No. which contained the article, and which had been sent to him by mail." This was then literally true so far as I was concerned or informed. After that sentence (and nearly all the remainder of that No. of the Magazine) was printed and nearly ready for publication, I saw for the first time, Mr. Gaston's letter. My letter to Mr. Baldwin is dated Feb. 19; but even then, I wrote and the printer set up, and want of space alone excluded a short article stating the existence and reception of a notice by judge Gaston, of that which he was most solemnly bound to have noticed seven months sooner.

As soon as I saw the Baltimore Gazette containing these articles; I addressed the letter which immediately follows, to the editor of that paper. His reply follows it. Let them be fairly judged by the reader.

Baltimore, March 5th, 1836.

To the Editor of the Baltimore Gazette:

SIR,—I beg leave to direct your attention to the several communications accompanying this note, for a purpose which I will immediately explain.

The first is a copy of your paper of last Monday, which I have received to-day from the post-office, containing the letter of Judge Gaston of North Carolina, with the comments of the editor of the Lexington (Va.) Gazette. In the margin you will observe an insolent manuscript note to me, from the unknown person who sent me your paper. The second is a letter addressed by me, to the editor of the Lexington Gazete, in answer to that portion of judge Gaston's letter to him, which relates to me. The third is that editor's letter to me, refusing to publish my letter.

My sole object in now troubling you sir, is to ask the publication in your paper, of the letter addressed by me to the editor of the Lexington Gazette, in reply to Judge Gaston; and which he refused to publish.

It is now above a year since the paper you now edit, (which was then controled by another person,) published repeated attacks on me; and refused admission to any defence by me. The Baltimore American at that time refused to allow me to defend myself through its columns; and having no claim on any other paper in this city so strong as on yours, and it (being a subscriber to one, and assailed in the other,) I applied to no other. So that to this day, I have been denied a hearing in the premises. The recent conduct of the Virginia paper, is a sample of the same proceedings. I make this statement to you sir, in the hope of impressing your mind with the deep conviction which abides on my own; that such conduct is equally inconsistent with the freedom of the public press, the rights of individuals, and the interests of truth.

I make no sort of objection to any man's charging me, in any form and before any tribunal he pleases. I object only to being denied the liberty of defence. I therefore make no complaint whatever of your publishing Judge Gaston's disrespectful expressions of me. On the contrary, I intend myself to publish his letter;—regretting only, that it affords so bad a defence of so strange an act. But it seems to me, that my right to be heard, is as perfect as his. For my character is quite as important to me, as his can be to him; and the solemn and weighty matter in contest between us, to be rightly decided, must be fairly heard.

I beg the favor of you, to preserve all the papers sent to you; and to accompany the one which I hope you will publish, with as much of the substance of the present statement, as shall be necessary to make the whole case intelligible.

I am sir, your obt. servt.
Ro. J. Breckinridge.

Baltimore, March 7th. 1836.

Rev'd. Sir.—I received on Saturday last your letter of that date, with three accompanying documents, one of which—a letter from you to the editor of the Lexington (Va.) Gazette—you request me to publish in my paper—intimating your conviction, that you have a *right* to expect I will comply with your request.

Although I consider the compliance with an application—even from a subscriber—to publish in my paper any communication, other than an advertisement, as an act of courtesy and favour, and not the performance of a duty, or what can be claimed as a right: I would cheerfully accede to your wish, if the contents of the letter you proposed to have published were not of that character, which experience has convinced me cannot be usefully and safely admitted into the columns of a newspaper. I am therefore under the necessity of declining the publication. I return you the documents which accompanied your letter—assuring you that I have no knowledge of the writer of the censurable note written on the margin of the Gazette.

I am respectfully yours,
Wm. Gwynn

At the suggestion of a friend that the editor of *Baltimore Chronicle* would probably publish my letter in reply to judge Gaston; I addressed him the note published below. *He replied verbally, that he could not publish my letter, as he had not published judge Gaston's.*

Baltimore, March 9th, 1836.

Ro. J. Breckinridge presents his respects to Mr. Barnes, and begs leave to trouble him, so far as to ask his attention to the subject contained in the packet of letters sent to him herewith.

The entire object of this application, is to obtain the publication in the Chronicle, of the letter addressed by R. J. B. to the Lexington (Va.) Gazette; and which was refused, first by that paper, and then by the Gazette of this city; for reasons and under circumstances which the letter of Messrs. Baldwin, and Gwynn, will explain.

He is the more urgent, for the publication of the letter which he asks Mr. B. to admit into his journal, because, as he is on the eve of leaving the United States—he wishes Mr. Gaston to see as early as possible, the position which he is resolved to occupy, as regards a subject, with relation to which all the whole Catholics and half Catholics in the country, seem already so perfectly organized, for Mr. Gaston, and against the very clearest principles of morality and public virtue.

Alas! sir, if public men are allowed in the most formal, official acts, to take false oaths;—and those who love truth well enough to remark on it, are to be held up to public scorn, and then denied the only effectual

means of defence, because there is a certain superstition in the country which tolerates false swearing; then indeed the public press, and the public morals too are sadly out of joint.

And is it so great a crime to love truth? Has it ceased to be a sin against God, and a crime under our laws, and an offence against good morals, for fraud and falsehood to be formally and even officially committed? No: this is not so by any means. If *I* had acted as Judge Gaston has; my sect would have deposed me from the ministry—my congregation would have shut my church doors against me—my friends would have wept over me as one undone—and the whole world would have had but one opinion about it—and that opinion would have been, that I was a degraded man. Then why not mete the same measure to judge Gaston? I will tell you why.—*It is because judge Gaston is a papist; and his creed admits and approves his conduct.* And therefore let every man that loves God pity and forgive judge Gaston; and frown down his pestiferous superstition as the parent of all vice, and the enemy of every virtue!

But is the public press already Catholic or infidel? Is the whole editorial corps converted, subsidised, afraid, or totally indifferent? No: this is by no means so. If a Methodist judge should take a false oath; or a Presbyterian judge commit a flagrant violation of morality; or an Episcopal judge outrage public decency; or a deistical judge be guilty of deliberate perfidy in official affairs; in all these cases the public press would fully respond to the public feeling—and the judge would be disgraced, if not degraded! Why deal out a different measure to a *Catholic* judge? I will tell you why.—It is because every Catholic in the world makes common cause with every other Catholic in the world, and with the pope of Rome, as the head of all the world, and with the Catholic church, as the mother and mistress of all the churches in the world! Virtue is nothing, truth is nothing, religion is nothing, country is nothing, liberty is nothing;—the church is ALL: and the pope its head, and *all* its *true* members, form one universal conspiracy against every good of man, and the honour of God himself. Printers feel the force, though they may deny the

reality of this conspiracy. If Mr. Gwynn abuses me or any other Protestant in his paper—no one interferes; it is a personal affair to be decided on its merits. If he writes ten lines against archbishop Eccleston, in eight days his paper would probably be ruined. And this, although every word he had said of him were pregnant with truth, and vital to the public welfare!—Oh! then let every man that loves his race—his children—his inestimable rights—his glorious country—rouse himself up to the contemplation of the principles and designs of this atrocious society; which aims at no less than the universal monarchy of the world; and which, though it pursues this object under the guise of religion, is bound by no principle human or divine. Oh! how willingly would I become their victim if that might be the means of making my country feel; that every sentiment of patriotism, every emotion of philanthropy, and every principle of true religion, equally impel us to suppress by all lawful means this unparalleled superstition, as the enemy alike of God and man.

Balt. March 12, 1836. Ro. J. Breckinridge.

NUMBER XII.

TEXIAN REVOLUTION, BEFORE SAN JACINTO.

The crimes which have been committed under the sanction of religion, are the foulest that stain the pages of history. The evils which have been inflicted on mankind in the name of God, are the most appalling which our race has been called to endure. The impurities of heathenism, the cruelties of every form of false religion, the deadness to all virtue and all nobleness which so strongly marks all bigotry and fanaticism; the miseries in short, heaped upon the world, by the perversion of

man's moral sense, and the blinding of his natural conscience, exceed almost the bounds of all belief.

Nor is this mournful fact true only of the whole subject, and in relation to the great abuse of religion in general. It is true specifically, in a greater or less degree, during almost the whole lapse of history, and as regards nearly every land, and every form of the professed service of God. Mahomedanism with its exterminating sword before, and bloody track behind it, has for twelve centuries shrouded in the blackest midnight—and beaten down under the most galling despotism, at least a hundred millions of the human race. And oh! for how long a period has the fatal church of Rome ground down the minds and bodies, the souls and spirits of "*a third part of men*"—as the word of God so graphically expresses it; under nameless and enduring woes! Her fires, her executions, the dreadful tribunal of the inquisition, the desolating crusades, bulls exciting subjects to rebellion and revolution, seditious preachers, conspiracies, assasinations,—a world of mendicants praying on the fat of the earth,—innumerable priests debauching and degrading mankind.—Oh! what a controversy hath God had with the world, to permit his infinite benignity to behold without redressing, for so many ages, such wide spread ruin,—perpetrated in his own hallowed name! If his justice bears any proportion to his forbearance,—the day of his retribution will be full of horror to these, his enemies.

Our own day, which has seen so many evils redressed, has yet to see the perfect cure of this greatest of them all. Our western continents, which have seen the human race make such prodigious advances, have yet to behold this most glorious of all revolutions fully consummated. The world looks to America, to place the human race on that sublime elevation never yet reached —or reached by how few!—where light shall no more be called darkness—nor darkness light; where crime shall no longer be perpetrated in the name of virtue—God no longer be dishonoured in the name of religion, men no more degraded in the sacred names of liberty and order: where in short, sin shall be called sin, and practised only

in the name of the devil—and righteousness be called righteousness, and loved and practised in the name of God.

However far we may have gone in establishing elementary principles in the North American constitutions, that are precisely right; our practice is not always entirely to be commended. However ample may have been the success of the Protestant churches here, in settling their foundations, wisely and firmly; much, it is too evident, is yet to be done by them, to repay the world for its past sufferings, and reclaim it back to the peaceful reign of the King of kings.

At this moment (January 1836) on our very borders, there is in progress, one of the blackest conspiracies against the spread of religious truth and the perpetuity of free institutions, ever attempted amongst men. And yet both the name of God and the sanction of religion, are invoked to give success to a cause which dishonours each alike; while the clearest rights of men, based on the most sacred guarantees which states can give, are sought to be trampled down in the blessed names of liberty and justice!

The citizens of the United States who settled in *Texas*, made it their abode under the most formal and repeated pledges, given by the supreme authorities of the Mexican people; in the form of laws, compacts, grants, and decrees, made and confirmed by successive administrations, under the several forms of government through which they have passed. Under these pledges, thus guaranteed, were embraced; 1, Republican liberty,—2, A federative system---3, Free toleration of the Protestant religion; 4, Sacredness of property; with other less important interests. Whenever the *people* of Mexico have had the ascendency, these pledges have been regarded by the nation; and the Americans in Texas, have lived safely in their new home. But whenever the *priests* and their proteges, the soldiers of fortune, have usurped the powers of government; their earliest attention has been directed to the destruction of the people of Texas. They have not only oppressed, robbed, and imprisoned many of the most distinguished emigrants from

the United States, such as Stephen F. Austin, Colonel Milam, and others who have been most scrupulous in their devotion to the interests of their adopted country; but they have from time to time, incited the Indians who roam through the prairies of Mexico, to buther the Texians as if they were their open enemies, instead of an integral portion of the nation.

At length SANTA ANNA has thrown off the mask. By the plan of *Toluca*, of which a brief account is given on page 28 of this vol.; every stipulation made with the emigrants to Texas has not only been violated and set aside; but it has become a part of the constitution of the new empire, that the rights guaranteed to them, shall be forever prohibited to all Mexicans hereafter. Republican institutions are at an end; centralism has taken the place of the federative system, which is the peculiar safeguard of national liberty, in all anglo Saxon nations, and the glory of their race; the Roman Catholic and apostolic religion, is the *exclusive* religion of Mexico from henceforth; and all freedom of opinion and purity of life with it, are gone forever! Such is the result of all the efforts of a priest ridden people, to be free and happy! Such is a living commentary on the professions of popish priests in favour of free government, and religious liberty!

In this case there is peculiar atrocity, on the part of the priests. They have not only taken the most active measures in aid of Santa Anna; but the archbishop of Mexico, and a few other Catholic ecclesiasticks, have volunteered to present the tyrant with sufficient money to carry on his bloody schemes against Texas. Two bishops have pledged a million of dollars! Counting all the people in Texas, this is about twenty dollars a piece, for butchering them, subscribed by two priests! This money it will be remembered, has been in some former period, wrung from the deluded Spaniards, under the various pretexts by which the priests brutalize their followers; and it is now paid back to them, as a reward for fraud, oppression, fanaticism and murder. This vengeance too, it cannot be forgotten, is let loose against peaceful citizens of the same nation; who are to be extirpated, root and branch, simply because they are and

prefer to continue republicans, freemen and Protestants: and that in strict accordance with the laws, constitution and compacts, under which they settled the country.

What is not the least attrocious part of this affair is, that a simultaneous attempt seems to have been made in this country, by certain Catholic editors of newspapers and other partizans of Rome, to degrade the Texians, in the estimation of their former country; at the same moment that other creatures of the same Rome are preparing for their slaughter, in their new abode. Nothing was ever more cruel and unjust. Texas, is in arms in defence of chartered rights, of constitutional liberty, of republican institutions, of the protestant religion! If the people of this republic had the hundredth part of the cause which the people of Texas have, to arm; there is no good man and true, in the length and breadth of the land, who would not rouse himself up like "the lion, and the young lion"---for the defence of his beloved country, and his precious rights. We are no friend to war. All war is wrong. "Vengeance is mine saith the Lord." Yet if ever men were justified to stand on their defence, the men of Texas have the most perfect of all justifications. If human glory was ever given with discriminating justice, posterity will award to them a place second only to the fathers of our own revolution. And if a righteous world can ever render a verdict of withering condemnation, for the most horrible injustice, and deliberate perfidy---practised in violation of every thing that binds society together, or that is held sacred amongst men; Santa Anna, himself an atheist, and the vile priests in league with him, will go down to the latest generations of men, inferior in infamy only to those who have practised on a broader theatre, the same deplorable wickedness.

This is the more likely, as we are deeply persuaded that the people of Texas, have the utmost reason to expect success. The American nation will not stand by and witness the sacrifice of our own brethren, in defence of such principles, altogether unmoved. The nation will not, even if its rulers should. If the Texians can sustain the shock of the first encounter, which there is no reason to doubt; the whole south and south west will

have time to sympathise with them, and hundreds will flock to their aid. Nor is it too much to say, that the Mexicans are no match for the Americans. Texas with its handful of daring spirits, may show a stouter resistance than half the empire besides. Whatever heroic courage, untiring fortitude, daring enterprise and perfect skill in the personal use of arms can accomplish, will be done. Whatever support the total stake of life, fortune, honour, and every right can give, they have. Besides all this, their cause is good, the world sympathizes with them, and God is just.

In short, frantic as the statement may appear, it is our deliberate conviction, that Stephen F. Austin, or general Houston has a much better chance of being yet president of the restored republic of Mexico; than Santa Anna has of overturning the Mexican institutions, extirpating the state of Texas, and ruling over the ruins created by himself. It is fully as likely that the army of Texas will conquer Mexico, as that the reverse will happen.

We pray God to restore peace with righteousness to all parties, if that be possible; if not, that He would give signal triumph to whatever cause is just and right.

As far as we ever knew, the foregoing article, printed in January 1836---was the very earliest public and decided stand taken by the press in the United States, in favour of the cause of Texas. The battle of *San Jacinto*, was fought six months afterwards; and the news of that astonishing triumph, reached the author of these pages, at Glasgow in Scotland, in the latter part of June 1836; where it was received with almost universal incredulity---indeed nearly with derision. Events which connect themselves with the birth of nations, necessarily acquire a high degree of importance. And as those which attended and marked the origin of the republic of Texas, have been represented in every possible light; it seemed not without its use, to recall from oblivion, what to say the least, is a curious piece of happy political guessing, and a view not generally taken of the true causes of a very remarkable revolution. Its right to a place in a collection of this nature, will not be doubted; by any who consider the views presented in it.

NUMBER XIII.

JEROME OF PRAGUE; AND THE COUNCIL OF CONSTANCE.

THE most that we know of this illustrious martyr and scholar, anterior to the meeting of the council of Constance, may be related in a few words. He was a Bohemian of rank, was born towards the close of the fourteenth century, and spent his youth in the eager pursuit of knowledge, in all the principal universities of Europe, especially in those of Prague, Paris, Heidelburgh, Cologne, and Oxford. At this last mentioned place, he became particularly acquainted with the writings and opinions of JOHN WIKLIF; the first great asserter of religious liberty in Europe, after the darkness of the middle ages. When he returned to his native country and settled at Prague, he at once joined himself to the party of JOHN HUSS, the great Bohemian reformer, and forerunner of Luther; who was already the open advocate of some of Wiklif's sentiments. Indulgences, the abuse of excommunication, the supremacy of the pope, simony, and transubstantiation---were among the constant points of controversy between the earliest reformers and the papists. But the great grounds of contest on which Huss and Jerome and their colleagues waged the contest, were the corruption of the Romish clergy, then universal and horrible; the denial of the cup to the people in the Eucharist; and the use of an unknown language in public worship. Huss rejoiced in the acquisition of a colleague so rarely gifted with all natural endowments, and so deeply versed in the learning of the times, as this renowned lay reformer was. We know only that JEROME, with all the ardour of his vivacious and powerful character, devoted himself to the cause of the reformation of the intolerable religious corruptions of the church of Rome, in concert with Huss and his associates; until we find him implicated in the fate of the leader of his sect, and arraigned by the council of Constance.

The great schism in the church of Rome had now lasted through two generations, aggravated rather than allayed, by every attempt to heal it. A schism every step in whose progress and conclusion, proves at once that the spirit of Jesus had totally forsaken the Roman church; and manifests the abiding folly which claims infallibility, to be surpassed only by the corruption which disproves that claim. At length, POPES JOHN, GREGORY, AND BENEDICT, all asserting at the same moment, universal and infallible authority from God, and each followed by adoring multitudes; were in part, overreached by the superior tact of the emperor Sigismond (son of Charles IV.) and in part overborne by the universal voice of their adherents; and induced to acquiesce in the necessity which dictated the call of the council just mentioned. It was convened by Sigismond in 1414. The avowed objects for which it met, were to remove the dreadful disorders of the papal church,—to heal the disgraceful schism which had so long prevailed—and to bring about a thorough reformation of the clergy. The council assembled at CONSTANCE (whence its name)---one of the most southern cities of Germany, on the confines of Switzerland---and nearly in the centre of what was then Christendom. Here princes, prelates, clergy, laity, regulars and seculars, flocked from every part of Europe---indeed of almost the whole world. "There were" says Fox---"Archbishops and bishops 346, abbots and doctors 564, princes, dukes, earls, knights and squires 16,000, *prostitutes* 450, (a number far below the truth;) barbers 600, musicians, cooks and buffoons 320!" Total, to *compose* and *aid* at the deliberations of this holy and œcuminical council---18,282 persons. Four presidents were chosen---one for Germany, one for France, one for England, and one for Italy.

This council it must be admitted, did many good things and decided many wise and just principles. Amongst the latter, we would particularly note the decisions made in their IV. and V. sessions, which established it as of faith, that a general council is above the pope. This the popes deny, and say that the reverse is of faith. Both parties being infallible expounders of the faith, the papists have the happiness to know, that in their church, there is no possibility of going astray, since there is in it

no difference between right and wrong; but opposite sides of the same proposition are equally true, if equally asserted by the church. However that may be, the council proceeded from good sayings to good doings; and setting aside the three reigning popes, thus admitting that there had been no true pope, for above thirty years—proceeded to the election of cardinal Otho Collona, who took the name of MARTIN V.

But this council did also many most disgraceful acts. Wiklif was dead; but they passed decrees reviling his memory—and condemning the holy word of God, as truly taught by him. They burnt his writings; and impelled by the spirit of fiends, ordered his bones even to be dug up and burned.

Having whetted their appetite upon the dead, they next turned upon the living. John Huss presented himself as the most conspicuous of Wiklif's disciples; and on him, their first fury fell. Huss had gone to Constance with a certificate from the bishop of Nazareth, then inquisitor general of heresy in Bohemia, that he was not a heretic; and a safe conduct from the emperor Segismond, that, heretic or not, he should be allowed to go to, abide at, and return from the council (to which he had been invited by the emperor, cited by the council itself, and called by the legates of the pope) *safe and unmolested. Omni prorsus impedimento remoto, transire, stare, morari, et redire, libere permitatis sibique et suis*;—these are the words of the emperor's safe conduct.—But it is of the essence of papal faith, that no faith should be kept with heretics. They burned John Huss, with every circumstance of cruelty and insult.

When Huss was preparing himself for his journey to Constance, Jerome exhorted him to bear himself firmly in his severe trial, and to be faithful to the great principles on which they stood; pledging himself to repair to his assistance, whenever he should ask, or need his presence and sympathy. This he faithfully endeavoured to perform as soon as he heard at Prague, of the dark prospects of his friend's affairs at Constance; although Huss urged him to give up his undertaking as equally dangerous and unprofitable. He however kept his promise,

and arrived at Constance on the 4th of April 1415, a few months before the death of his illustrious friend. Finding it impossible to serve him, or even to see him, he left the city; and writing to Sigismond, that he was ready to appear before the council if he would give him a safe conduct, waited at Iberling for his reply. The emperor had the honor to refuse the safe conduct; Jerome had placards posted up in the principal places where the council sat, declaring his readiness to appear before it, on receiving its plighted faith, for his security. Receiving no reply, he took the certificates of several of the Bohemian nobles, proving all he had done to obtain a hearing, and set out on his return to Prague. On his journey, he was seized, carried back to Constance, confined, tried, condemned, insulted, and imprisoned under every circumstance of indignity and injustice.

And now we recount with sorrow, the fall, alas! how great, of this, otherwise blameless man. It has ever been the policy of Rome to ruin and degrade, as well as crucify and slay her enemies. Confinement, sickness, privation, sufferings, and indignities, beyond what nature could support; threats and promises, caresses and temptations; in short, every instrument by which the soul and mind and body of poor erring man, can be made to show how frail we are, was turned for months together, upon this solitary and friendless man;—and turned alas! with fatal success. He first wavered; shrunk before the trials laid upon him; fell! On the 2nd of September, 1415, he read his recantation—renounced the errors of Wiklif and Huss—assented to the decrees against them both—and declared himself a firm believer in every article held by the church of Rome.

But God did not wholly forsake him. From the moment of this dreadful apostacy, his heart was broken.—He had sinned against light and knowledge, against God and his own soul. He seemed to desire life, only that he might repair this awful fall; and sunk into a gloom from which nothing but the hope of wiping off with his blood, the stain he had brought upon his own name and his Master's cause, could for a moment rouse him. The zealous papists, saw with joy, a state which they did not

perhaps fully comprehend. But it gave room to question the sincerity of his present faith in their superstitions—and that was enough, to justify the slaughter of him, whom they had already undone. God gave to Jerome, not only space but opportunity to repent, and to do his first works. And well and nobly, did the holy martyr win his crown of light. New accusations were brought against him, and the old reiterated with new violence and indecency. After a year of suffering, perplexity and incarceration, he was again brought before the council in May, 1416.

His enemies tried in vain, to persuade him to make his defence through the proctors, appointed by the council for that purpose. He refused positively, to make any defence, or take any notice of the proceedings against him; unless he were allowed to answer for himself publicly and in full and open council. They probably looked for another victory, in a new and more signal humiliation of Jerome. They had put out the eyes of Sampson; and they judged it not amiss to mock him. But the God of the shorn and blinded Nazarite, gave him back, for one last and glorious effort, more than his pristine strength; and now as then, he made his repentant servant illustrious in his honoured death, beyond all the glory of his life!

How he bore himself in this last enterprise, and how he met the death which he no longer dreaded, let his enemies testify. Boldly avowing his real sentiments—openly renouncing the unhappy recantation they had so cruelly and basely extorted from him—he was sustained with more than human ability through the fearful contest; and met his fate with that noble mixture of dignity and gentleness, which illustrates the Christian hero. His soul rests with God. Let his memory live for the benefit of a world, whose annals are adorned by few more replete with interest and instruction

The letter annexed to this article written by Poggio Bracciolini the Florentine antiquary and historian, who was secretary to two popes, and himself at the council which burnt Jerome; will convey to the reader a striking idea of that truly illustrious man. How full of glory,

does this representation even of an enemy, who was not able to steel his heart utterly to all noble impressions, make the name and character, the death and cause, of the gifted martyr seem?

Rome says she *tolerates and loves* her dear Protestant brethren in this favoured land; yea that she would take and cherish them in her maternal bosom, even though not altogether dutiful children. "Oh! fools and slow of heart to believe"—that we have been and still alas! continue to be! Look at the funeral pile of this gentle, lovely, noble man. With every quality to command respect and love, and without one particle of offence against the laws of God or his lawful sovereign; see him *burnt*, by the same Rome, that builds dungeons in the midst of our cities, and threatens public violence and private assassination, to all who whisper a word to her discredit; burnt for a far less heresy than we embrace and teach. And what popish minion, ever yet condemned the deed?

The letter is dated at Constance, May 20, 1416, and addressed to *Leonard Aretin* at Rome. It is taken by us from *Gilpin's Lives* of Wiklif and his disciples, page 208; from which work, and that of *Lenfant*, entitled *L'Histoire du Concile de Constance*, the facts here stated are principally drawn.

Poggio Bracciolini, to Leonardo Bruni.

In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

Since my return to Constance, my attention hath been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning, which this person hath employed in his own defence are so extraordinary, that I cannot forbear giving you a short account of him.

To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was laboring under so atrocious an accusation. Whether this accusation be a just one, God knows. For myself, I enquire not into the merits of it; resting satisfied with the decision of my superiors. But I will just give you a summary of his trial.

After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending that he had many things to say previously, in his defence; and that he ought first to be heard in general, before he descended to

particulars, When this was over-ruled; "Here," said he, standing in the midst of the assembly, "here is justice; here is equity. Beset by my enemies, I am already pronounced a heretic. I am condemned before I am examined. Were you gods omniscient, instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence, are your errors. As for me, I know I am a wretch below your notice. But at least consider that an unjust action, in such an assembly, will be of dangerous example."

This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly. And thus far at least he prevailed; the council ordered that he should first answer objections, and promised that he should then have liberty to speak. Accordingly, all the articles alledged against him were publicly read, and then proved; after which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him. His whole behaviour was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that in my judgment, he was not in any degree culpable. In a word he endeavoured to prove, that the greater part of the charge was purely the invention of his adversaries. Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates, and the whole state of the clergy, he stretched out his hands and said in a moving accent. "On what side, reverend fathers, shall I turn me for redress? Whom shall I implore? Whose assistance can I expect? Which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy?—It was artfully alledged indeed! Though other parts of their charge was of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges."

On the third day of this memorable trial, what had passed was recapitulated. When Jerome, having obtained leave, though with some difficulty, to speak; began his oration with a prayer to God, whose divine assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others. He then instanced the many worthies of the Old Testament, in the same circumstances, Moses, Joseph, Daniel, and almost all the prophets; and lastly, those of the New, John the Baptist, St. Stephen, and others, who were condemned as seditious, profane, or immoral men. An unjust judgment, he said, proceeding from a layic was bad; from a priest worse; still worse from a college of priests; and from a general council, superlatively bad. These things he spoke with such force and emphasis, as kept every one's attention awake.

On one point he dwelt largely. As the merits of the cause rested entirely on the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particularly their avowed hatred to him; the sources of

which he so palpably laid open, that he made a strong impression upon the minds of his hearers, and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favor him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread an appearance before them. Difference of opinion, said he, in matters of faith, had ever risen among learned men; and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome. And though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

Every one expected that he would now either retract his errors, or at least apologize for them. But nothing of the kind was heard from him. He declared plainly, that he had nothing to retract. He launched out into a high encomium of Huss; calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr; and to suffer with constancy whatever the malice of his enemies could inflict. "The perjured witnesses, (said he) who have appeared against me, have won their cause. But let them remember, they have their evidence to give once more before a tribunal, where falsehood can be no disguise."

It was impossible to hear this pathetic speaker without emotion. Every ear was captivated; and every heart touched. But wishes in his favor were vain. He threw himself beyond the possibility of mercy. Braving death, he even provoked the vengeance, which was hanging over him. "If that holy martyr, (said he, speaking of Huss) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot."

Through this whole oration, he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon. The severity of which usage he complained of, but in the langage of a great and good man. In this horrid place, he was deprived of books and paper. Yet notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent his intermediate time at leisure in his study.

His voice was sweet, distinct and full. His action every way the most proper, either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors. Let these rest with him. What I admired, was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of his ruin.

Two days were allowed him for reflection; during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavored to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it

appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound with wet cords, and an iron chain; and inclosed as high as his breast with faggots.

Observing the executioner about to set fire to the wood behind his back, he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it."

As the wood began to blaze, he sang a hymn, which the violence of flame scarce interrupted.

Thus died this prodigious man. The epithet is not extravagant.

I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a lesson of philosophy.

But it is time to finish this long epistle. You will say I have had some leisure upon my hands. And to say the truth, I have not much to do here. This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me perhaps tedious, but I could have been more prolix on a subject so copious. Farewell, my dear Leonard.

Constance, May 20, 1416.

NUMBER XIV.

PAPAL PROPAGANDISM IN THE UNITED STATES.

In the *Rue Vivienne*, which is one of the principal streets of Paris, is a very extensive reading room, circulating library, and book store, owned by Galignani; and here is one of the most common resorts of the English and Americans in Paris. The same establishment issues a daily news-paper in English, called *Galignani's Messenger*, which has a very extensive circulation, and is perhaps the largest gazette published in France. From the No. of that paper dated March 2, 1837, I cut the advertisement of the Roman Prelate of Philadelphia, which follows, and which I venture to elucidate by a few notes.

"*To the Charitable and Humane.*

"*Gentlemen and Ladies.*—You are already acquainted with the history of America since its first discovery. That portion of it especially to which I wish to draw your attention, is the government of the United States, rescued from the hands of the King of England sixty

years ago. This territory is larger than all Europe, and comprises twenty-four separate republican governments, united together under one President, chosen by the states every four years.* The Catholics who came here from Europe experienced the same persecutions which they suffered in England, the law being the same; they were consequently debarred from the free exercise of the Catholic religion.† But after the

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*When this was written, there were twenty-*six* states in the Union; or if Michigan could not be considered as actually admitted, still there were twenty-*five*. The *States* never elect the president; that duty being performed by the *people*; the president being the chief magistrate of the *nation* as such—and not the agent of the *states*, in their sovereign capacity. The Catholic priests and prelates in the United States, are generally foreigners; and are not only ignorant of the actual state of our country, but deplorably so, of the peculiar principles of our free institutions. This is the more worthy of serious consideration, as the Catholic ecclesiastics of all countries are not only keen political partisans, but to a great extent, direct the political opinions of their flocks.—The instances of this conduct, in the United States are innumerable. A most signal one occurred in the presidential election of 1840; preparatory to which the council of all their prelates met at Baltimore, called upon their people throughout the nation, to vote, upon certain general principles stated by them; and then, several months afterwards, the senior prelate (†, John, Bishop &c.) issued another manifesto, indicating how, and for whom, the faithful should cast their suffrages! And they did it—almost in solid phalanx, over the whole nation.—And more manifest, corrupt, and alarming attack on popular rights, never was made.

† This statement, is utterly untrue. Several of the states were originally settled by papists—as Maryland and Louisiana. In which of the colonies were Catholics treated as they have often been in England? On the contrary, which papal government, ever, in any age awarded to Protestants the same privileges that even England has secured to her papal subjects in many of her colonies—as for example Lower Canada?—But what country exists on earth, or ever did exist where the Pa-

date of the declaration of independence, every person had a right by law (de jure) to profess and practice the religion of his conscience, without restriction or impediment. As the Catholic emigrants from Europe, especially from Ireland, Germany, and France, were very numerous, and increasing every year from the period of the revolution up to this date, it is evident that their numbers have at length become a very considerable portion of the population, dispersed and spread over all parts of this vast and extensive region: so that twelve dioceses (each diocese having its own respective bishop, appointed by the holy see)* have been created

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pists had the power to persecute Protestants, that they did not apply fire and sword to them without mercy?—In America, it is true, liberty does not depend on religious opinions, all sects are equal in the eye of the constitution and law; and this is right. But even now in America, the spirit of the papacy interferes with the execution of law, to a dreadful extent. How many Roman Catholic murderers and rioters have escaped conviction in Maryland alone, solely because they were papists; through the influence of papal principles on witnesses, jurors, and prosecutors? How many convicted felons, have been pardoned, solely to conciliate for political ends, the papal party?—This spirit is part and parcel of Romanism—and is only another manifestation, of that which produced the massacre of St. Bartholomew, and the revocation of the edict of Nantz, and countless excesses, persecutions, assassinations and massacres. It is of faith in the papal sect to exterminate heretics; and the people of America have no alternative but to convert papists—to be killed by them—or to be their slaves. It is a political superstition, which tolerates no other religion—*except while prudence requires it.* The French papal press is now defending the policy, wisdom, and piety, of the conduct of Louis XIV. in butchering and exiling his Protestant subjects!

*The papacy has sustained great losses, by the progress and results of free opinions. But in some important respects, it has also wonderfully gained. During the highest influence of the bishop of Rome, all papal kings deemed it indispensable to keep some check on his power over the clergy, in their kingdoms. In no former period of the world, not even in the darkest ages, was the direct power of the pope so great over the Catholic clergy, as at

and erected in the United States within these thirty years past, viz.—Baltimore, Philadelphia, New York, Charleston, Boston, Cincinnati, Bardstown, St. Louis, New Orleans, Mobile, Detroit, and Vincennes.*

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this moment. In Ireland, in France, every where—even in the United States, the pope of Rome has an army of ecclesiastics, devoted to him—appointed by him—dependent on him for wealth, for honour, promotion, every thing. These men are of course thoroughly imbued with his spirit, and active agents in promoting his cause. That pope, be it remembered, not only rules a temporal kingdom, and is a king himself—but is of all kings the most opposed to free governments, and political liberty. (See Encyclical Letter of *Gregory* XVI. *Balt. Lit. and Rel. Magazine*, vol. ii. (1836) pp. 190—200.) Now this king appoints, says bishop Conwell, all the American papal bishops! Every other sect in America is *national;* the papal sect is *anti-national.* No other sect recognises any temporal head at all, still less any *foreign* one. But this superstition, is based on sworn fidelity to, and absolute dependence on, a *foreign king*—who is the most corrupt and ignorant of all kings—and whom they not only believe to be infallible, but absolutely to stand in God's place, as his vicar on earth!—Every one of these bishops swears once every year, an oath of allegiance to the reigning pope, king of Rome; and every private member swears as often as he repeats his creed, to render "*true obedience,*" to this foreign despot. (See *Balt. Lit. and Rel. Magazine*, vol. i. (1835) pp. 33---5, *The Creed of Pius* IV. and pp. 158---60, *Bishop's Oath.*)

* There has undoubtedly been a very great augmentation of the papal population of the United States, within the present century. This has resulted principally, as bishop Conwell says, from emigration. And while this increase is such as to give just uneasiness to the people of the United States; the change has undoubtedly been of much temporal advantage to the papal emigrants themselves. If the papal population of the United States continues to increase, for a century, as it has done for the last twenty five years; it cannot be doubted that the most serious and unhappy modifications will necessarily

Each diocese is as large and extensive as a kingdom is in Europe. Here are many tribes of Indians (savages,) many of whom are converted occasionally to the Catholic and Christian faith. All the different sects and heresies prevalent in Europe are to be found here, with their peculiar prejudices. The mission is very difficult here; the country being thinly peopled, missionaries have long and painful journeys to undertake, and are subject to privations of every kind.*

occur in the state of society, manners, religion, freedom and property in America. And in the event of that party becoming greatly the strongest in a few of the states, the dissolution of the union, and religious wars, are to be looked for as nearly certain. It is probable that some modification of the naturalization laws of America might be serviceable in retarding the evil day. But the true course is—to attack the subject with spiritual arms, which alone are mighty in this contest. The papists are sent to America by the Lord for their good, or for our rebuke, according as we meet the crisis. Enlighten them, and teach them the word of God; and they become valuable citizens; neglect them, and they will for ages trouble our country and our children.—It is certain that conversions from protestantism to papism, which were not uncommon in America a few years ago, are now nearly unknown; while opposite conversions are common. This is only the first fruit. The final result, if the people of America do their duty—must be, the conversion of the great body of the papists themselves. Why should we forget that Luther, Calvin, Zuingle, Beza, Knox—were all, once blinded papists?—Truth is mighty.

*It is obvious from the whole history of the Roman sect, in the United States, that they aim at the conversion of the whole nation---whites, Indians---and all, to their superstition. They are not to be blamed for this; as no doubt, it is the duty of all men, to propagate what they consider truth. But they are to be blamed for the secret, sly and underhand methods they use; and the innumerable false representations they make on this subject. And the people of America are to be blamed for their credulity in believing that the papists have no idea of trying to convert their sons in their schools, and their daughters in their nunneries.---As to the *privations* supported by papal priests in America, it will doubtless be news in that country; and their *painful* journeys—in the best steamboats in the world, or in comfortable and speedy coaches—are surely as endurable as their pedestrian journeys in the dominions of their pope-king, whose fears of human intercourse induce him to prohibit diligences and stages!—As to the *heresies* of America—it is certainly true, that even the annual cursings upon them on Holy Thursday, have not yet suppressed them. (See Bulla in Cœna Domini, *Balt. Lit. and Rel. Magazine*, vol. ii. (1836) pp. 225—40.)

The object of this address is to solicit charitable contributions for the purpose of erecting and establishing places of divine worship, and seminaries for the education of youth of both sexes.* My dioceses requires

*The schools of the Romanists in the United States, are generally designed for the education of Protestants, and are used as their most effectual means of propagating their opinions. Young persons educated in them, are generally materially injured in their religious opinions; either by becoming familiarised to error, and thus losing a proper aversion to it; or by being disgusted with their own former and true opinions by the falsehoods and sophistry of their teachers against them; or even, in many cases becoming papists, by reason of the assiduous and unscrupulous proselytism of the priests. In the mean time, they lose some of the most precious years of their life, in schools, which are without exception of an inferior order, conducted on methods at once ignorant and antiquated, and in studies not directed to the best objects. In the midst of these attempts against protestant youths, hundreds of papal youths are totally neglected by their proper and natural teachers, and allowed to remain in ignorance, because they are already in their power. In Europe, national education is only on a good footing in protestant states; and in papal countries, as the first step towards doing any thing, the power of the priests over education, has been abolished. For they not only do all they can to defeat *popular* education in their own sect, but are found incompetent as a body, to take a distinguished part in the higher branches of in-

assistance more than any other in America, as it comprises three states, viz. Pennsylvania, New Jersey, and Delaware, and has a population of two millions of inhabitants, scattered through this vast extent of territory "where the harvest is great and abundant, and the labourers are few." Benevolent societies in different parts of Europe, feeling for the state of America in the above regard, have sent charitable donations to the other dioceses; but Philadelphia, which requires more assistance than any of the rest, has been totally neglected and forgotten up to this date.* Be-

struction. In France for example, priests have nothing to do with education, except the education of priests only. Is it not extraordinary that such men, unfit for such employments and opposed to such extension of knowledge in Europe; should be so anxious to teach *Protestants* in America, and so capable of doing it? Is it not strange that France, which ranks about the *fortieth* amongst states in point of general education should furnish *money*; and Ireland, which ranks *last of all* in the same scale, should furnish *teachers* to America, which as a nation ranks *second or third*, and some of whose states rank *first* of all?

*Bishop Conwell is certainly entitled to sympathy, that he has been entirely passed by in the distribution of the bounties of the faithful. And the good people of New Jersey, Delaware and Pennsylvania which compose his diocese—are hardly fairly dealt by; in having their spiritual wants overlooked by the society of the Propaganda at Rome—The Leopold Society in Austria ---and I know not how many besides. Is it not possible to ascertain how much money is annually contributed by the papists of Europe, to Romanize the people of the United States. It is no longer doubtful however, that an organised system is on foot to effect this object; that many of the oligarchy of Europe, and especially the royal house of Austria are deeply engaged in the scheme; and that the whole power of the church of Rome is secretly but assiduously devoted to it. There are always one or two American bishops in Europe on this errand, ---and bishop England especially seems the hero of the plot. The rich give money; the kings encourage emigration; the poor unite in brotherhoods, such as that to worship the heart of Mary, and pay for masses in her honour, that she may become favorable to the great object;

sides, I have purchased a lot of ground to build a church upon, where it is much wanted, in this city; but I am totally destitute of the means of accomplishing that great object, without charitable assistance, which I am under the necessity of soliciting, and which I now earnestly recom-

the priests and nuns go forward personally to the work. This effort must be met by a corresponding effort. We must redouble our exertions to enlighten and convert the papists of America. We must contribute money in aid of protestant efforts in Catholic countries. We ought to aid the Evangelical societies of France and Geneva, which are nobly engaged in efforts to spread the gospel. But it is high time that missions were established by us in all papal countries. Faithfulness to God, to our fellow men, to our country, and to our children require this of us.--- In the year 1839, a *single society* in France sent nearly $70,000 to aid the various papal prelates, &c., in the United States. The items which go to make up the sum stated above, are here given: they are taken from the May No. for 1840, of the "*Annals of the Propagation of the Faith*," printed at Lyons.

Paid to the Lazarists, for the missions to Missouri and Illinois, the seminary, and the college of St. Marie des Barriens,	7,000 francs.	
Outfit of missionaries who left in 1839 to join those missions, - - - -	9,333	30
To the Jesuits, for missions in Missouri and New Orleans, - - - -	15,000	
Ditto in Kentucky, - - - - - -	6,000	
There were also sent—		
To my lord Eccleston, arbhbishop of Baltimore, - - - - - - -	7,327	
To my lord Loras, bishop of Dubuque,	52,627	
To my lord Purcell, bishop of Cincinnati,	39,827	
To my lord Fenwick, bishop of Boston,	20,327	
To my lord Kenrick, bishop of Philadelphia,	20,327	
To my lord Hughes, acting bishop of New York, - - - - - -	831	50
To my lord Miles, bishop of Nashville,	26,807	
To my lord Flaget, bishop of Bardstown,	21,409	
	226,815	80

mend to your consideration. Whatever aid the friends of religion in your good city may be disposed to give on this occasion, by your kind agency, can be sent by good bills of exchange, drawn in my favour, on

Brought forward, - - -	226,815 80
To my lord Hailandiere, bishop of Vincennes, - - - - - -	65,827
To my lord Rosati, bishop of St. Louis,	20,327
To my lord Blanc, acting bishop of Natchez,	10,827
To my lord England, bishop of Charleston,	13,827
Outfit of missionaries to Detroit, -	4,000
	341,862 80

This same society is said by the *Catholic Almanac* for 1839, in a note on the life of bishop *Dubourg*, to have sent $160,000 to the United States in a single year.

Let it not be supposed for a moment, that these remittances are either occasional, or of recent origin. They are known to be *at least* annual; and must amount to immense sums, distributed all over our nation to seduce and corrupt it. How long the papal prelates here, have been in the habit of receiving these subsidies from Europe, it is difficult to say with precision. There is printed in the "*Baltimore Literary and Religious Magazine*," vol. v. (1839) pp. 502—6, an account current of P. Inglesi, a papal priest, and agent in Europe for soliciting funds for bishop *Dubourg*, the particulars of which curious and authentic matter will appear on reference to that work. In that account, published by *Inglesi* himself, in the Philadelphia newspapers in November 1823, during the famous and voluminous quarrel, between priest Hogan, and this very bishop Conwell and others; occurs the following "*Statement of the sums received in Europe per account of the Louisiana mission.*"

From the king of France, -	*Francs*,	4,000
" the king of Holland, - -		7,085
" the emperor of Russia, - -		20,000
" the emperor of Austria, - -		20,000
" the king of Sardinia, - - -		6,192
" his holiness the pope, - -		20,000
" the grand duke of Tuscany, -		11,474
" the duchess of Lucca, - -		5,100
" sundry individuals and collections,		29,192

merchants in London, Amsterdam, Paris, or any of the other great commercial cities in Europe or America, and forwarded to my address in Philadelphia, where the same will be gratefully acknowledged, and kept for ever on record, in the archives of this diocese.

By your most sincere and faithful friend in Christ,*

HENRY CONWELL, Bishop of Philadelphia.

Philadelphia, A. D. in the year of our Lord 1837."

It seems then that at least twenty years ago, the conspiracy of the tyrants and bigots of Europe, for the ruin of our country was in active operation; and the prelates and priests of Rome settled amongst us; then as now the agents of the conspiracy.

* This letter is obviously a circular—and no doubt was published in the principal Catholic cities of Europe. By itself it is of little importance; but as a portion of a great system, and an indication of the character and objects of that system, it is worthy of profound regard. It is sufficiently humiliating to an American spirit that ignorant and conceited foreigners, who are indebted to our humane laws, and just institutions for ten thousand blessings denied to them in their native land; should do all in their power to create false impressions concerning our real state, and render us ridiculous to the enlightened portion of Europe, by representations and solicitations which are entirely unjustifiable. But that such men should enter into a league with all the ignorance, fanaticism, and despotism of Europe; to effect objects as to us, and our country—which if successful, must destroy every thing for which that country is so inestimably precious to us, and important to the whole world; is surely calculated to arrest the attention of the nation—and rouse it to the necessity of countervailing exertions. In this, as in every other case, the path of duty, safety and honour, is one. To enlighten and convert the papist is to bless him—and preserve ouselves.

NUMBER XV.

PAPAL PROVINCIAL COUNCIL; PREACHING OF BISHOP ENGLAND.

The city of Baltimore, as the seat of the archiepiscopal power of Rome in the United States, occasionally witnesses the assemblage of all the high and mighty dignitaries of that superstition in this country.* A few

**From the Baltimore Gazette, May 2, 1837.*

PROVINCIAL COUNCIL OF THE ROMAN CATHOLIC CHURCH,

We have abstained from noticing the session of this assembly until we should be enabled to lay before our readers such an account as we could rely upon as fully correct. That which we give is, in some measure extracted from the Catholic Herald of Philadelphia, to which additional information, derived from a member of the council itself, is attached.

The bishops of the Catholic church form its legislative assembly and its court of judicature; but their acts of legislation, and, in many instances, especially of weightier causes, their judgements must be examined by the pope, their presiding bishop, whose spiritual jurisdiction extends over every portion of the world. The object of this examination is to ascertain their conformity to the doctrine and the discipline of the whole body over which he is placed, and, in many instances, his sanction is necessary to their validity. The church is divided into districts, which are called provinces; and each province into dioceses.

Each diocess is governed by a bishop, and one of those in each province is called the archdiocess or metropolitan diocess. The bishop of this see is called the arch-bishop; he can convoke the assembly, and preside in its session; the other bishops are called suffragans, because their suffrages, united with his, create the acts of the council.

Several priests are usually invited as theologians, or canonists, to examine the questions to be discussed, indeed, the bishops may invite for the purpose any persons from whose experience or information they expect to derive aid, even though they be not priests nor in any orders.—The bishops and theologians assemble in congregation to receive the reports of the several committees to which the different questions have been referred for a first examination; the matter of these reports is open to free discussion; the bishops subsequently assemble in council and act upon the business thus discussed; their acts then forwarded to Rome for approbation, and, when returned approved, are published and executed.

In most of the countries of Europe, the tyranny exercised over the church, under the pretext of its protection, has extended so far as to prevent such assemblies; and, therefore, during centuries, comparatively few provincial councils have been held in Spain, Portugal, France, or Germany. Two had previously been held in this city, one in October, 1833. The council of the present year was opened on Sunday, the 16th

years since, a council was held here—and its decrees after being approved at Rome, became law for the papists of the nation. We have endeavoured in vain to lay our hands on an authentic copy of the proceedings of that assembly; and may not uncharitably infer the nature of the decrees, from the sedulous care with which they have been kept, from the public eye. At

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of April, the previous assembly having in their decrees fixed upon that day for its commencement.

The prelates present on this occasion were ten in number, including the archbishop, the most Rev. Samuel Eccleston. The bishops sat according to the order of their consecration, as follows:

"The right Rev. John England, bishop of Charleston.

"The right Rev. Benedict Fenwick, bishop of Boston.

"The right Rev. Joseph Rosati, bishop of St. Louis.

"The right Rev. Francis Patrick Kenrick, bishop of Arath, and Coadj. of Philadelphia.

"The right Rev. John Baptist Purcell, bishop of Cincinnati.

"The right Rev. Guy Ignatius Chabrat, bishop of Bolina, and Coadj. of Bardstown.

"The right Rev. Simon Gabriel Brute, bishop of Vincennes.

"The right Rev. William Claney, bishop of Orie, and Coadj. of Charleston.

"The right Rev. Anthony Blanc, bishop of New Orleans.

"The very Rev. Felix Varela, V. G. appeared as procurator of the bishop of New York, who sent reasons for his absence.

"Three other prelates were absent, one being in Europe, another called away by urgent affairs, and a third, who had set out from a remote diocess, not having succeeded in reaching Baltimore before the close of the council.

"The bishop of Boston, and the very Rev. Louis Deluol, V. G. were promoters.

"The Rev. Edward Damphoux was secretary.

"The Rev. Charles White Associate secretary.

"The Rev. Francis L'Homme, master of ceremonies.

"The very Rev. William McSherry was present at provincial of the Society of Jesus in Maryland.

"The very Rev. P. Verbægen as provincial of the Society in Missouri.

"The Rev. John Hickey, superior of the Sisters of Charity.

"The Rev. Thomas Mulledy, S. J. president of the college at Georgetown.

"The Rev. John J. Chanche, president of St. Mary's College.

"The Rev. Thomas Butler, president of the College of St. Mary's near Emmettsburg.

"The Consulting Theologians were—The very Rev. Lewis Debarth. The very Rev. Peter Richard Kenrick. The very Rev. John Hughes. The Rev. Peter S. Schreiber. The Rev. Stephen Theodore Badin.—The Rev. Regis Loisel. The Rev. Ignatius A. Reynolds. The Rev. Augustin Verot."

the present time a similar council is assembled in our good city called, perhaps the '*Third Provincial Council &c.*'; and the presence of "their lordships," as the prelates delight to call themselves, has not only occasioned great excitement amongst the faithful,---but the public at large have been benefited by various shows, and enlightened by several discourses, on the part of "the purple." We have so many occasions to pay our respects to Mr. Eccleston and his high and mighty colleagues, male and female; that at present, we owe our peculiar service to the council, and especially to bishop England its light and grace!

It is part of the faith of every papist---that the decisions of a council of the whole church, are as infallible, and as binding as the word of God; because they are equally inspired by the Holy Ghost. It was once received doctrine, that the decisions of inferior councils, of whatever kind; become universally binding and infallible, if they should acquire the sanction of the pope, and the approbation of the whole papal sect. On the other hand, the ultra montain theory, which is the prevailing one since the restoration of the Jesuits, does not allow a council to be general, unless the pope calls it and approves its decisions; nor does it allow the acts of any council to be valid until submitted to his holiness---and assented to by him. Our present council therefore, though honoured by the presence of such and so many spiritual powers, and guided by the wisdom even of the lord bishops of Charleston and Cincinnati; is of no more authority, than an assemblage of old ladies (excuse the comparison); nor their acts of more value than the waste paper of their own printed discourses; until a miserable old man at Rome, who calls himself Saint Peter, under the name of Gregory, shall examine and decide whether or not the Divine Spirit, was really present in the assembly.

We who are near the scene of action, have too much reason to fear, that Gregory would be obliged to set aside the council---if he should make that fact the ground of his decision. If he should decide on the nature of the council from the character of its acts---we shall never perhaps be able to estimate the value of his decision; for

the acts themselves will in all probability be concealed, like their predecessors, from the public.

There are several considerations connected with this subject, which appear to clothe it with an importance which is not generally attached to it. In the first place, —what has the pope of Rome to do with the religion of us Americans? He is a king---we are republicans; he is a papist, and the father of them---we are protestants, and mean to continue such; so that both civilly and religiously, we are the very antipodes of each other, and we the especial objects of his jealousy and hatred. It seems to us, that if the episcopal church of the United States, after the American revolution, had continued its connexion with the established church of England---and with the king of England as its temporal head; the country would have had just grounds of suspicion against that body. Or if the Presbyterians of this country had insisted on occupying a subordinate relation to the Kirk of Scotland, even although that venerable body never acknowledged any head but Christ; there would have been much reason to suspect their loyalty to the country. In the case of the Papists, the argument is rendered doubly strong by the fact, that their acknowledged head is not only a foreigner and a tyrant, but he professes to be all but a God. He is not only utterly hostile to every distinctive principle of our political system, but his people here profess to believe that he is the vicar of God, and spiritually infalilible. When we add to this the alarming facts that the majority of the Papists of the United States are foreigners; that all their bishops, except Mr. Eccleston are also foreigners, and nearly all their priests aliens; we augment greatly the grounds of public apprehension. But the whole case seems complete in its evil aspect, when we remember that the influence of the atrocious society of the Jesuits, is absolute over the papal clergy of America; and that the Roman communion throughout the civilized world, is systematically engaged in a conspiracy to subject this country to the influence of the pope.

There is little in the past history, either of the Jesuits or the entire papal sect, to lull our apprehensions in re-

gard to their designs against our country. Two centuries and a half of unparalleled crimes, caused the expulsion of that society from nearly every Christian state, and at last forced the pope of Rome to dissolve it; although he foresaw, as the event proved truly, that he signed his own death warrant, when he signed the bull for their suppression. So also, the unvarying history of the papacy shows, that no dissent from the principles of Rome, has never been tolerated where Rome was able, by force to suppress it in the blood of its martyrs; that no people has preserved itself from the pope's domination, except after long and bloody wars, and as the fruit of victory; every protestant nation of Europe, has in turn been the theatre both of civil and foreign wars, waged solely to reduce them to the yoke of popery; and are protestant at this moment, only because God has blessed their arms in the day of battle. With such facts before our eyes, we ask reflecting men, what are we to expect from the *secret* deliberations of a set of agents of a foreign king, who are bound to him by interest, by the ties of religion, and by the most solemn oaths; and who in turn control the whole papal sect in this country? Why are their deliberations *secret*? Why are their acts *concealed*? Why do they alone, of all sects of religionists, shun the light, and concert their plans darkly in suspicious silence; and then lay their unknown decrees for approval, humbly at the feet of a prince, whose throne in all ages has been filled by the most unscrupulous, ambitious, and detestable succession of rulers, that ever cursed the earth?

The papal clergy of America have one title to praise, which few of their brethren in other nations share with them. Every where else the public services of their religion are all mummery; while with us only nine tenths are mummery. That is, they do in this country make an attempt to teach their people, their moral duties, by public instructions on the sabbath-day. Every where else, this is omitted, as a stated and uniform duty; and the people at ordinary seasons, come and go, without one word of admonition, instruction or reproof from those, whose *only* commission from the Saviour, if they be indeed his ministers, is *to teach* mankind, and so gather

and guide the flock of Christ. *Go teach all nations*---was the commission of Christ; *receive power to sacrifice for the living and the dead*, is the ordination of Rome. Striking similitude!

During the sessions of the present council in Baltimore, the community has been more than usually favored, with these unusual instructions. Bishop England has been the chief, if not the only speaker, and in so far at least, resembles Saul of Tarsus. This good city has often before had the fortune to enjoy the services of his lordship; and we have therefore been all the better prepared to profit by his present efforts to enlighten us. Having once had the advantage ourself of hearing him prove the excellence and advantage of the holy inquisition, of which it is confidently believed he is the pope's inquisitor general for the U. S.; we were, of course, somewhat prepared for his lucubrations on the mercifulness of purgatory, the delicacy of auricular confession, and other similar topics. We would respectfully remind Mr. England, that there is an unsettled account between him and us, on the first of these subjects, namely the inquisition; and that our gage has been lying at his feet, unnoticed for a number of years. Did he formerly misunderstand us? Then let us repeat what we have said. We charge the bishop with upholding a system, hateful to God, and ruinous to man. We offer to prove this charge against him, or any other bishop, or any man that any bishop will designate; and the time, place, and method are under his own choice. If he thinks us beneath his notice, we can only beg him to fix his august eye upon the man in the Presbyterian church of this country, whom he deems worthy of his notice; and no effort of ours shall be wanting to accommodate the matter to his content. This we have repeated in word and in print, many times, from the autumn of 1834 to the winter of 1841, say six years. We therefore humbly conceive, that the recreant party should either change his boastful and insolent tone, or vindicate the truth of his doctrines and the propriety of his conduct, in some clear and public manner.

Our principal design in introducing the bishop's name, at this time; is however to speak of a discourse we had

the fortune to hear him deliver, at saint Patrick's church on Fell's Point, on the feast of the ascension. We beg leave also to direct attention to an analysis of another discourse of his, on auricular confession, annexed to this paper. It is from the hand of a friend who heard the sermon, and may be relied on as substantially correct. The two representations will give those who have never been so fortunate as to hear the gentleman himself--- some idea of his manner and matter in the pulpit.

The sermon had already been commenced when we entered the little church, and got well situated in front of the speaker. He stood in a little barrel looking pulpit, with an image of the virgin in a nich in the wall, on his left hand. The altar, garnished with long wax tapers, a figure of our Saviour, various pictures, and several men and boys who looked as if they were in their shirt tails, but probably were not, occupied his rear to the right; and further over in that direction, was an image of saint Patrick, in a nich corresponding to the one occupied by the virgin. Mr. England, is a stout, ruddy man; looking just as a good papist might be expected to look, after keeping lent, on oysters, terrapins, and champagne wine. He is a hail old gentleman; and we heartily wish him a long life, and freedom from all surfeits. His dress was rather gaudy; and exceedingly queer. Part white, part lilack, part male, part female; as unlike as possible to that of his audience, and not very similar, we suspect, to that of Mr. Fisherman Peter. As the enormous ring he wore on the little finger of his right hand, is a badge of his rank; we pass by any suggestion touching its ostentatious display.

The manner of the bishop is exceedingly pompous and magnificent; and his rage for attitudenising so great, as to weary both himself and his hearers. His favourite posture, is a bad copy of that in which Napoleon is usually represented, with his arms crossed on his chest, and one foot slightly projected. His utterance is fluent, and his speech copious. But his pronunciation is as indistinct, as if his mouth were full of hot mush; and his treatment of the king's English murderous to a bloody degree. The words "children of Israel" he pronounced

several times *childrin of Izreel;* "Isaac" he called *Isic;* "realms," he pronounced as if the word were of two syllables, and spelt *rulums;* while the word "ignominy" was uttered with a strong accent on the second syllable, *ig-nom-iny.* These are only specimens out of a very large class.

As samples of the matter of the discourse, we will attempt to state a few of what appeared to be the principal ideas of the speaker. We have said the subject was the ascension of the Saviour.

He called attention to the fact, that the Bible informs us clearly that the Saviour held much familiar intercourse with his apostles, during the period that intervened between his resurrection and ascension. Then he asserted that the fathers who were cotemporary with the apostles, inform us that during this period, the Saviour taught his disciples---all those doctrines of the church, *which are not found in the Bible;* and made all those explanations, and gave all those instructions, which the church has faithfully preserved to elucidate and complete the written word; and amongst these things, he mentioned particularly, the sacraments, the mode of their administration, &c. &c. He did not venture to name any of the fathers, by whom these extraordinary facts could be established; nor did he seem to halt at all, at the admission that many of his most important doctrines were not contained in the Scriptures.

A second theme was the promise of the Comforter, and his coming, as a consequence of the ascension of the Saviour. No part of the Christian system is more replete with majesty and glory, than that which relates to the purchase, the promise, the shedding forth, and the eternal presence of the Holy Ghost, in the church; as the agent on the one hand in the regeneration and sanctification of the people of God, and as the witness on the other, of the divine mission, infinite exaltation—and eternal Godhead of the Messiah. It was therefore with sorrow and shame that we heard one professing to be a Christian minister, teaching a religious assembly, mean, erroneous, and narrow views of these sublime and consoling truths. The church of Rome does

indeed deny the new birth, as taught in the word of God, and held up by all who have experienced its power: and its ideas of holiness are limited to such attainments as may be made by "bodily exercise"—which we know of God, profiteth little. But we were not prepared to find the most distinguished prelate of the American church, so utterly unacquainted with spiritual things---even as to any methodical *head* knowledge. According to the orator, this promise of the Holy Ghost, derives its practical value from the fact, that in this way all the dogmas of the church are proved to be of divine origin, because a divine spirit testifies to them; and to the faithful, the comforter is so called, as he dwells in the ordinances of the church, in his office as the Paraclete. So that the most stupendous facts of religion, are so to speak, only available in the narrow channel of a corrupted worship; and only strong to uphold what is revolting and absurd. As for example, are we to believe that the proof that Jesus is seated at the right hand of God with all power ---is only important as it shows that he is to be worshipped truly, under the appearance of a cake; and that the promise of a divine witness with our spirits that we are God's children---has its accomplishment, when we believe "what the church tells us---and because she tells it"---even though she should call perjury and blood-guiltiness virtues, when they promote the cause of Rome.

A third point of remark, was the glory of the entrance of the ascended Redeemer into heaven.—The well known passage in 1 Peter, iii. 19—21, was made to teach that Christ was occupied during the three days that intervened between his crucifixion and resurrection—in proclaiming salvation to the righteous dead. The locality of this mission was not specified; and we were left to guess, whether we should call it 'limbo'—with Milton, the "place of departed spirits" by permission of the episcopal rubric,—or "hell" outright, with the papal corruption of the apostle's creed. The docrine was laid down in the broadest terms that before the ascension of Christ, no human soul had ever been admitted into glory; but that "from Abel to the thief on the cross—not one soul had ever entered paradise;" such being his own

words. The promises and declarations of Scripture, to the patriarchs and the Old Testament saints, were interpreted in such a way as to confirm this new and frightful doctrine; and the grand and majestic passages in the xxiv. Psalm, were especially adduced to prove the doctrine, and illustrate the method of Christ's ascension, followed by all the dead who had died in the Lord from the beginning of the world—and who then for the first time were admitted into their rest. Every Bible reader will at once perceive the awful perversion of truth, involved in such statements—and the total ignorance of Scripture which they manifest: we only report, without aiming to refute the nonsense.

The last topic of remark we shall repeat, was stated somewhat to the following purport. "The ascension of Christ to glory—after such a life of humiliation and suffering as his had been, affords one of the strongest possible proofs that virtuous efforts, privations, &c. are of themselves meritorious, and that they will be finally rewarded." There is something exceedingly painful and affecting, in the manifestation of that species of judicial blindness, which while it is not utterly dead to the power of truth—seems incapable of perceiving it with sufficient clearness, to be guided by it. The life of Christ as contrasted with his taking up into heaven—does undoubtedly afford the finest and loveliest incentive to virtue, that all past time gives us, of human conduct. But oh! how much more does it teach us: how much higher and more awful are its lessons! To fasten on the lowest aspect of the subject, betrays a coarse and dull spirit; but to fix on a false analogy, to teach a fatal error,---as the lesson which the clearest truth inculcates; exhibits an ingenuity in going astray, which nothing but the "strong delusion" to which God has given over the Roman hierarchy, seems capable of explaining. What rational being, could otherwise ever think of inferring, that the merit of good works and voluntary sufferings, is proved by the fact that God has accepted of the sacrifice of his Son for sinners —and so can justify the ungodly, while he continues just himself?

Our great controversy with Rome, lies precisely here. She has perverted and obscured the truth of God, till

she no longer knows it herself: and the system which she teaches, is such, that he who believes and practices it, is only the more confirmed in darkness and fatal error. We unhesitatingly assert, as the result of repeated attendance on the public discourses of the favourite teachers of Catholicity wherever we have had opportunity—that they are deplorably ignorant of Scripture, even as a system of truth; and that its influence on the heart and conscience, in the way of regeneration and sanctification—while it is pointedly denied in their faith—is utterly unheard in their preaching, and apparently unknown in their experience. Bishop England, "*believest thou the prophets?*" Bishop England, "*understandest thou what thou readest?*"

ANALYSIS OF A SERMON OF THE LORD BISHOP OF CHARLESTON.

Bishop England of Charleston, S. C, preached in the cathedral in Baltimore on Tuesday, May 2d, 1837, on the popish sacrament of penance, and auricular confession. The object of the discourse appeared to be to establish the divine authority of this custom of the Roman Catholic church. He stated that in an early period of his life, the impressions made upon his mind, in his ordinary school education were not Roman Catholic. He read in one of the school books a remarkable statement which attracted his attention, viz: that *Auricular Confession was first introduced in the year* 1215. His curiosity was excited to read ecclesiastical history, as he could not solve the difficulty which occured to his mind from so extraordinary a fact. On investigation and examination, he found the fact announced as history, to be entire and deliberate falsehood. He had early read that monarchs were proud, that kings were ambitious, that knights were chivalrous; but had not learned that facts could be recorded as his history which were false and without foundation. That so many people believed the doctrine of auricular confession to be of divine authority, is evidence he thought of their sincerity in adopting that belief. Monarchs, senators and dukes went to confession.

How difficult now would it be to produce the conviction which then existed? Suppose it possible for Baltimore to adopt it, would Philadelphia, and New York, and Boston, and Charleston follow; would the western world, would Europe join in the belief?

That auricular confession existed before the year 1215 appeared to him from the testimony of many Catholic writers, which he quoted; from their opponents themselves; from the *practice* of the Greek church which separated from the Latin in the 4th century. The bishop affirmed that the same writers who say that auricular confession was first introduced in 1215. also affirm that auricular confession was done away by Nestorius of the 4th century, who seeing evils arise from public confession, enjoined private confession; and drew an agreement in favour of his proposition from this fact, since if it was done away at this period, it existed before 1215. Auricular confession is not a doctrine of the dark ages, but existed under the Old Testament at the giving of the law to Moses by Almighty God; in the sacrifices offered by the priests of the Mosaic economy; and was sanctioned by Christ, the Saviour of the world and his associates. The doctrine was taught as essential to salvation by some of the Catholic writers. "Except ye go to penance ye cannot be saved," was a doctrine taught. It is not tyranny over men's consciences, because the humblest knows the bounds of the confessor's jurisdiction The priest confesses to the bishop, the bishop to the archbishop, thear chbishop to the pope, the pope to God.

The bishop called the reformation a novelty.

The cathedral was filled with a crowd, and he was attentively heard by the assembly. The text was from John xx. 22 23. "Receive ye the Holy Ghost, whosoever's sins ye remit, they are remitted; and whosoever's sins ye retain, they are retained." Which was explained to mean, not that the priests and bishops could forgive sins, but that from confession they can form a judgment whose sins should be forgiven.

NUMBER XVI.

CASE OF ELIZA BURNS, THE ABDUCTED ORPHAN.

We have just been made acquainted (August 1837) with a story of great and painful interest, which we take the responsibility of making public; in the hope and with the design that an enlightened and informed public sentiment may come to the aid of the laws, in restraining the outrageous proceedings of some of the papal functionaries, institutions, and people in this city. We freely give names and facts; and hold ourself responsible, for the general accuracy of the following statements.

Some years ago, an Irishman by the name of Burns, who was perhaps originally a Papist, married in this city, or at least in this section of the United States, a Protestant Irish girl from Dublin, whose maiden name was Walker. About three years ago, the female died in Baltimore, leaving three infant children—all girls. In her last illness, she was repeatedly visited and greatly harassed by one or more of the priests of this city; but she rejected all their attempts to proselyte her, and died in the faith of her fathers. Her dying injunctions—like her

living precepts, were that her little girls should on no account be allowed to come under the influence of the popish religion, or its wily ministers. In the house in which she died, lived an Irish Protestant of advanced age, named Eliza Gifford; to whose care the children were left by their dying mother—and in whose care they remained till her own death; which occurred on the 21st day of June 1837.

The Burnses were poor; and Eliza Gifford had little else than a small annual stipend, of which more anon.—After the death of Mrs. Burns, her husband, who had before been a gardener in the employment of various persons in and about Baltimore; removed near to Harper's Ferry—where he took sick and died, about the latter part of the summer of 1836. He had allowed his little girls to remain with Eliza Gifford constantly, since their mother's death; and had as he was able, discharged his duty as a father, kindly to them—contributing more or less towards their support. The little property of which he died possessed, came into the hands of Mrs. Gifford; and it and the children remained without question with her, till her death.

Mrs. Gifford, was a woman of good family in Ireland; had received a superior education—and been raised a lady. In consequence of the troubles in Ireland during the rebellion, at the close of the last century; she was reduced to want, and deprived of all her relatives. She was compelled to stand by, and witness the death of her whole family—who were burned to death in their own house; a fate which they suffered in common, with multitudes of other Protestants, at the hands of the priest ridden and fanatical mob of Irish papists, in that day of blood. Her state of mind, in regard to the papacy may be easily conceived; nor did she at any time conceal it. Her chief, if not only means of support of late years, has been an annuity of about $75—which she regularly got from abroad through the house of Alexander Brown and Sons; and which, there is some reason to suppose, was allowed her as a pension by the British government.—This pittance she nobly shared, for above three years, with the little orphans whom God had so strangely committed to her care; and was to them, as we know from the best source, all that a mother could be. During all this period, not a single Papist in Baltimore or elsewhere, offered to render the least aid in supporting the children; nor did any of them manifest the slightest interest in their welfare—either before or after the death of their father.

Some short time ago, Mrs. Gifford took sick; and after an illness somewhat protracted, died. During her last sickness, she was visited by the Rev. Dr. Henshaw, and by various other benevolent individuals; and amongst the rest by Mrs. Keyworth. This lady, had already received into her family the eldest of the three orphans, who had been regularly bound to her husband, at the request of Mrs. Gifford; and it was the dying request of the latter, that she should take the charge of the other two little girls—obtain a suitable place for the second one—and place the youngest in the orphan school in Mulberry street *(which is not papal as yet)* until it was old enough to go to service, and then take it herself. Mrs. Keyworth and her husband are both members of the Methodist Episcopal church. These facts are proven by the lady herself—by all who had access to Mrs. Gifford in the last months of her life, and by the eldest child, with whom we have freely conversed, and who is an intelligent girl of ten or twelve years of age. They are also abundantly confirmed by the following written statement of Dr. Henshaw, copied by us, from the original, in the hands of the person to whom he gave it—for a purpose which will be stated presently.

Baltimore, June 22, 1837.

Mrs. Eliza Gifford, who died yesterday, and has had charge of three orphan children by the name of Burns, stated to me on her death bed that she wished the eldest child to remain with Mrs. Keyworth, and desired that a good place might be secured for Fanny, the second child, and that Elizabeth the youngest, should be placed at the Baltimore Female Orphan Asylum, in Mulberry street; and furthermore that they should be educated in the principles of the Protestant Episcopal church.

Signed, J. P. K. HENSHAW.

Eliza Gifford paid the great debt of nature on the 21st of June; and about sunrise, on the next morning, a Papist woman of the name of Hammond, who resides on Fell's Point, secretly stole away the two youngest chil-

dren from the house, in which the dead body of their last earthly protector, still lay unburied!—Through the persuasions of a Papist woman living in the house, these two children had been permitted to remain during the night, with her; and when next morning they were called for, Dr. Henshaw, Mrs. Keyworth, and others, were informed, that this Mrs. Hammond, had come from the opposite end of the city, and claiming to be "godmother" as they called it, to the second child, took them both off. The second one she carried to her own house. The youngest one she so disposed of, that it was early that morning safely lodged in the Papal Orphan Asylum, near the cathedral, called we believe, St. Mary's Orphan Asylum; into which it was thus privately introduced, as we have every reason to believe with the connivance, if not by the aid of Bishop Eccleston, Miss Spaulding, and Mrs. Luke Tiernan.

Mr. and Mrs. Keyworth, accompanied by other friends, and in execution of the duty laid upon them by the oft expressed wishes, and dying injunction of Mrs. Gifford; set about ascertaining the fate of the two children, and if possible, recovering their persons. The eldest one, as before stated, was already in their charge. After some enquiry—the facts stated above, were ascertained; and the Papists whose names are given, were each repeatedly visited during the course of the day on Saturday and Monday succeeding the death of Mrs. Gifford; by Mr. and Mrs. Keyworth, Mr. and Mrs. Thorps, Mr. Paul, and perhaps others. On Monday several of them went to the Papist Mrs. Hammond—who after much difficulty, partly by persuasion, partly by the openly expressed wishes of the child, but chiefly perhaps, by threats of a legal prosecution for carrying it off, or seducing it away from its rightful protectors; was reluctantly induced to give up the second child, which remains with its proper friends. Blessed be the God of the helpless orphan, who has raised up active and efficient friends, for those little ones, in a land of strangers, amongst whom there dwells not one individual, having a drop of their blood; and where they find themselves suddenly environed by so great snares, dangers, and troubles.

Mr. Eccleston, Mrs. Tiernan, and Miss Spaulding, were made of other materials than Mrs. Hammond. Again and again, were they each waited on, by the anxious friends of the little orphan of six or seven years; whom sister Bridget, or perhaps sister Clotilda, had already safely deposited in the secret places of the asylum; and from which, a word from either of these persons, would have at once set her free. We cannot forget the story of *Mary Elizabeth Little*, which the name of sister Clotilda recalls. Her case is fully stated in vol. i. pp. 341—2, (December 1835) of the *Balt. Lit. and Rel. Magazine;* and to elucidate the present subject, the statement of her friends published at that time, is annexed in a note.* The abduction of children is not a new busi

*Mary Elizabeth Little was sixteen years of age, on the 1st day of July, 1835. Her father died whilst she was an infant, and she was brought up by her grandmother. The grandmother has been for the last four years a cripple; is now between seventy and eighty years of age; and has been dependent on Mary almost exclusively, for personal care and nursing, for some years. The grandmother, has been residing with the girl, for some time in Paca street, Baltimore, in the rear of Saint Mary's Seminary.

Mary Elizabeth Little is an intelligent and affectionate tempered girl, of good character; and until she became intimate with the Catholics, was a great comfort to her mother and aged grandmother.

On the 2nd day of September 1835, about day-light, this girl left the house of her grandmother, and has not since been seen by her or her mother. Two days after she left the house, the grandmother received a note from her, dated on the morning she left home, stating that she was in as decent and safe a place as there was in the city of Baltimore; that she was to go into the country the next morning, and that when she arrived at the place of her destination she would let her grandmother know.

The mother of the girl went in search of her immediately, enquiring at several of the Catholic Institutions in the city; but for five or six days could get no correct information about her child. At length she heard that she had been sent from the Catholic Orphan School, in Franklin street, under the care of sister Clotilda. The girl had never been sent to that school. The mother called on sister Clotilda, who told her that the girl had come to her with an order for admission into the Institution at Emmettsburg, from Dr. Deluol, who is the superior of St. Mary's Seminary, (in this city;) and that she had been sent there by his direction, in company with a young woman from New York. Since that time Dr. Deluol has received a letter acknowledging her arrival at Emmettsburg.

About ten days after Mary Elizabeth Little left the house of her grandmother, she received a note from her dated Sept. 6th, which was brought to her from Saint Mary's Seminary, but without stating where it was

ness, with some of the papists of our city; but any regular attempt to reclaim them, we believe is somewhat novel. Indeed we have the bishop's word for this. For on being pressed for an order to the asylum for the delivery of the child, he not only declared he had no power to give it (which nobody credited;) but most solemnly, and in the deep wonderment of ignorant innocence, declared he had never had such a request made of him before! Alack—adasey! to think that wicked Protestants, should be so silly, as to suppose that nuns and priests, have not the "sovereignest remedy in the world" for all the evils of life; and that the secret recesses of their unexplored, and unexplorable man-traps and woman traps, are not the very seats of all the virtues! Alack-a-day! The silly wicked Protestants!

Through the greater part of two whole days, the friends of these abducted children, went backwards and forwards —to Mr. Eccleston, Mrs. Tiernan, Miss Spaulding, and the orphan school, over which those individuals are understood to exercise control. We forbear to comment on the evasions, the twistings, the petty meanness of Mr. Eccleston, reported to us, by these worthy persons. We had hoped, that he had not forgotten, in becoming a Jesuit, and a sworn vassal of the pope; that he was once a gentleman, and a free American. Such also seem to have been the feelings of Dr. Henshaw in giving Mrs. Keyworth the note copied above; and upon the mere

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written; in which the girl said she had got a place for life—she had found a friend—God was her friend—He had opened her eyes—he was happy, &c. &c.

The circumstances of Mrs. Geddes, and the situation of Mary Elizabeth Little, her place of abode, and all about her was fully known to Dr. DELUOL. The grand-mother, mother, and uncle of the girl, are none of them Catholics; were all ignorant of any purpose to carry off the child until she was privately removed out of their reach—and have been informed by competent legal advisers, that there is no legal method to recover the girl, or get redress; inasmuch as, amongst other things, she had attained, before her departure, the age of sixteen, which, by the laws of Maryland, is mature age in such cases, in females.

The mother, grand-mother, and uncle of Mary Elizabeth Little, declare the full truth of all the foregoing. Any person having doubts on the subject, will call on Mrs. Geddes the grand-mother, or on the mother, or uncle.

Baltimore, Nov. 1835.

presentation of which to Mr. Eccleston, the doctor believed, and doubtless thought he had reason to believe, that the child Eliza Burns, would be immediately delivered to her friends. But after all other shifts had been used in vain, all the heads of the school and the church slipped their necks adroitly out of the case, as responsible actors; and referred the applicants for justice to a new and mighty power "behind the throne, greater than the throne itself."

In the Balt. Lit. and Rel. Magazine for May 1836, is an account of a Baltimore lawyer, who entered into a conspiracy with the famous prince Hohenloe, to work a notable miracle; which unhappily failed. In the January, March, and November Nos. for 1835—are accounts of incidents in the lives of priests De Barth and Deluol; in which are references to the same remarkable personage---as the especial friend of the first named priest, in trying to extricate him from charges brought by a girl who had the night mare, and whom he persuaded to believe herself ridden by her mother's ghost. The same March No. of 1835, contains another allusion to this illustrious person---as the lawyer on a certain occasion for one priest Smith, of very famous memory in these parts as a burner of bibles and forger of wills, in his day.—Now we have in this unhappy story---the same referee of all troubled priests, figuring as the grand master of ceremonies in the finale of the matter.

And who may this renowned advocate be? Ah! reader it would indeed argue yourself unknown---not to know Mr. John Scott. A gentleman who having been born and raised a Protestant, was so fortunate as to discover, that the right of private judgment, was a burden and vexation, as well as a sinful figment; and so happy as to find other persons, modest and competent enough to take this whole matter off his hands in all his intercourse with God. A gentleman so sagacious, that while the world was disputing whether the moon was made of green cheese or not---discovered by intuition that the Godhead abides as an object of worship, under the aspect of a flour wafer! A gentleman so ripe in faith, that he risked his system of religion, on prince Hohenloe's power to

work a miracle on his own body, at the distance of four thousand miles; and then when the prince failed, only remained the more thoroughly convinced of the truth of that which required no miracle to confirm it! A gentleman so consistent in his fidelity, that having espoused doctrines which seem to poor heretics incapable of belief, and which, as they contradict reason, consciousness, common sense, and physical sense to boot, must be very hard to believe; has yet the goodness to act as if they were very easy to believe; and thus voluntarily surrendering all the honours and advantages of a double apostacy, countenances by his great example, every thing that ordinary men might be ashamed to propound, backward to avow, or disposed to recant, under the frowns of an incredulous world! Illustrious gentleman!---we treasure the honour which Protestantism has won by giving birth to him. *Rara avis in turris!*--which for the unlearned we render, "attorney of Smith and De Barth!" *Nigroque similima signo!*---well translated, "final referee in the case of the abducted child, Eliza Burns?"

As soon as the name of this great lawyer was announced, the whole case took a new turn. "You must go to Mr. John Scott;" said Mr. Eccleston, "You must go to Mr. John Scott"—repeated in succession, Miss Spaulding, Mrs. Tiernan, and the ladies at the orphan school. And doubtless—every utterance of that name,—*clarum, venerabile*—caused a tremor in the nerves, and a palpitation at the hearts, of Mr. and Mrs. Thorps, Mr. and Mrs. Keyworth—Mr. Paul, and all the rest who heard it. And to Mr. John Scott they did go. But before doing so, they went to obtain counsel, if any could be found bold enough to risk themselves against papal prejudices, insolence and dictation. They went also, to ask redress of the legal tribunals of the commonwealth; who thank God, have not yet learned the lesson of "mother church," that the temporal sword is subject to the spiritual one, and that it is wielded only in subordination to it. They were successful in both applications. Messrs. R. Moale, E. L. Finley and H. D. Evans, readily agreed to advocate their righteous cause; and on the Monday following the death of Mrs. Gifford, the orphan's court, having heard the

whole case, promptly, and to their great honour decided it. The second child which had been secretly carried to Fell's Point, by Mrs. Hammond, and recovered as already stated, was allowed to remain in the possession of her friends, and bound to Mr. Paul. The youngest one, which Mrs. Hammond declared she had carried to St. Mary's Asylum, and which Mr. Eccleston, Mrs. Tiernan, Miss Spaulding, and the sisters at that asylum, admitted was there, and which the orphan's court was duly informed was then retained by force, after having been abducted by fraud; this child, the court placed under the care of Mr. Paul, by appointing him its guardian.

Fortified by competent advice and armed with legal power, Mr. Paul demanded his young ward again, from all the parties who seemed to have a hand in her detention; and again the answer was—"go to Mr. John Scott." To Mr. John Scott accordingly did the friends of the poor child go. To Mr. John Scott did they go; and exhibit the legal evidence that Mr. Paul was the guardian of the abducted orphan. But what was "Hecuba to him or he to Hecuba," that Mr. John Scott should swerve from his accustomed mood, at such a case! What is law—what is justice—what are the bonds of social life—what are the orphan's tears—or the dying prayers of parents and honoured benefactors; nay what should they be, to a true son of "holy mother"—if her commands or interest point in another direction? Mr. John Scott if a true son of "holy mother," believes as she believes; and she belives as he believes; and they both believe alike! Mr. John Scott therefore was hardly to blame, for being rude to applicants for restitution, in a case so difficult, and so very dubious; nor even for open and contemptuous disregard of the decisions of one of the judicial tribunals of his country, in a case where his church deemed herself interested—and had at least deeply implicated her character. Mr. John Scott, positively refused to cause, or allow the delivery of the abducted and secreted child, to its proper friends, and legal guardian; announced his resolute purpose, to contest the matter to the farthest extremity---and by every possible means; and discharged

the applicants for redress at his hands---with little less than contumely.

Here we pause for the present. When the cause has been decided by the proper tribunals—we shall record that decision, and detail so much of the intermediate process and facts, as may seem proper. Mean-time the case as already developed presents a subject of most serious consideration. Are the papists of this town, the masters of us all in such a sense that our children and wards can be stolen from their friends before our bodies are buried —and so secreted that those friends cannot recover them? Then it is high time to look about for a remedy against such a despotism. Are the papal institutions and functionaries both male and female, vested with authority to catch up people's children wherever they can get access to them; and by right or against right, retain them by fraud or violence, under their control? If so, it were well to look heedfully after our little ones, and to have an eye to those pretended asylums which may be so readily converted into prisons. Are the persons of free citizens, of whatever age, liable to be taken into custody; and there held under the secret control of Mr. Eccleston, and Mr. John Scott; until the tardy and uncertain steps of law shall find relief, or lagging far behind its vigilant despisers, fail of ever reaching the secret cell of the captive? In such a case, we shall provide for our own freedom as well as safety; and those of us who are so often the objects of personal threats, must take care, that those who have this power to oppress, shall be held responsible in their own fashion, for its exercise. We say to Mr. Eccleston, and to Mr. John Scott, and to all the rest of the wire-workers, in this and similar cases; that it were well for them to be careful of their proceedings. We know the power of the priests over their own people; and the moment it shall be manifest that the laws cannot protect us, from the tools of the ecclesiastics; from that moment, we become not only of right, but of necessity, our own protectors; and in caring for our liberty, our rights and our safety---we shall hold those who really have the power to injure us, responsible for the acts of all their subordinate agents. We begin to be weary of

hearing threats, which we are convinced nothing but a suitable opportunity is lacking, to see enforced. And we tell Mr. Eccleston fairly, that he will be held responsible for whatever evil shall befall us, or our friends in the course of this controversy, from the hands, or by the procurement of his dependants. We fear them not, but we know them. We utter no threats against any man; but we understand fully our real posture. And such cases as the present, render it necessary to say to others, that we well understand theirs also.

FINALE OF THE CASE OF ELIZA BURNS.

We promised to report the issue of the case of the orphan child; the narrative of whose abduction by certain papists of Baltimore, occupies the preceding pages.—It has been our purpose and earnest wish, to lay somewhat minutely before the public, the steps taken in this trial, and the conduct of all the parties connected with it, up to the issue of the matter. But we have been so much pressed by other engagements, and have found so much difficulty in arranging a detailed narrative, which should be at once of sufficient interest to command attention, and so accurate as to forbid just complaint; that on the whole, we have been obliged to pass it by for the present. Nor indeed is such a detail of more than secondary importance. For it is sufficiently manifest, by our own experience and that of other Protestants in this country for a few years past; that the services of able counsel can always be had, whenever a resort to the courts of justice is considered adviseable against the audacious acts of the papists; and therefore the information to be derived from the first successful attempts to check them by legal process, is the less important to the Christian public.

We will take leave, however to say, that the thanks of the Christians of this city are due to Hugh Davy Evans, Esq., for his generous and successful efforts in the case now under consideration. E. L. Findlay, Esq., was prevented, only by severe indisposition, from taking an active part in the case: and Randall Moale Esq., who was the first counsel employed, abandoned

the cause at a very early stage of it; for reasons, which although we are informed of them, through those to whom he communicated them, at least in part; we presume he would prefer stating himself; and in regard to which our reverence for the noble profession to which we were bred, makes us prefer to be silent.

Of all the classes of men who adorn modern society, and to whom liberty and civilization are indebted for their triumphs and their security; there is scarcely one more deservedly dear to mankind, than the legal profession. Nothing surely, is a more radical proof of ignorance and malignity combined, than those sneers which are too often heard, against a profession which has been in all ages, the bulwark of all the temporal interests of man; and which has produced from amongst its ranks more glorious names, than all others united. In our own country especially, the discerning eye of society has sought and rejoiced to confer on the enlightened members of this noble profession; the choicest and most multiplied evidences of public gratitude and applause. And faithful history will record, that they well deserved the nation's confidence. For however unworthy particular individuals may be, and however extensive the evil influence of their vices; as a body, these men have been the benefactors of the human race, and as a profession they have well fulfilled the prime duty of their condition, namely, to redress the wrongs, and to protect the rights of all.

The laws of all states are designed to be, and in all free and civilized states really are, adequate to the protection of every citizen in the enjoyment of all his rights; and to the restraint or punishment of the wicked, for all their injuries to their fellow men. Deeply impressed with the force of these truths, we have from the beginning of this papal controversy, advised all who have been injured by the audacious incroachments of the Romanists, to resort to the laws for redress. And so, when the papists have threatened any with legal prosecutions—our advice has uniformly been, that protestants should keep themselves strictly within the lines of truth—and the laws; and then court, rather than shun prosecution. Not that

we would contend, at all times, even for our rights; far less that we would wantonly aggrieve, even the most captious of our enemies. But the public do not understand this controversy; and the utmost sifting and publicity that can be given to the errors and injurious proceedings of the papists, the better for the truth. Protestants generally do not understand the nature of our legal system, in regard to the silly and wicked pretentions of the Romanists; and therefore, it is good to show them how strong our cause is. Papists are still more ignorant of the extent to which our laws go, in frowning upon their vices and follies; and it is exceedingly well to have them enlightened, and brought into a salutary terror of the civil tribunals, as well as of public sentiment. In short, the whole of society needs to be taught, that crime is not winked at by the laws, because wicked men call it religion; that truth is not to be put to shame in our courts, because bigots call it persecution; and that nonsense and wickedness, are not entitled to public reverence, because the fiftieth part of the people choose to call a cake of flour God, and debauched ignoramuses his vicars upon earth.

No instance has occurred where either the Papists or the Christians of this country, have brought any part of the momentous subjects in contest between them, into the courts of the nation, in which our cause has not been decidedly advanced thereby. We suppose, it will be a long day before the case of *Duparque* vs. *Rice*, will be forgotten; or the papists cease to remember that an intelligent jury valued the character of the priests and nuns of Kentucky at ONE CENT! This result is always to be expected where the laws have free course, and justice is impartially administered; because, all the institutions of the country are based in reason, and assume the truth of Christianity. In our courts in this city—for example, when the representatives of deceased papists—as has often been the case—put into their accounts, monies paid to the priests for prayers and masses for the dead:—what do our courts know about purgatory? Of course nothing:—So also, when Christians are insulted or beaten, because of want of what papists choose to consider, suita-

ble reverence, to their superstitious rites; what do the courts know about transubstantiation? Absolutely nothing.---Men may be ridiculous if they please; but observe, they are not at liberty to bind others, either by force or intimidation, to be silent as to their follies---nor to embrace them---nor even to appear to do so. The papists need to learn this lesson.

It was precisely in view of these principles, that we advised the friends of ELIZA BURNS to resort to the courts for the recovery of the abducted child. To consider Mr. bishop Eccleston and all his abettors, male and female, legal and private—simply as so many citizens; and to hold them all responsible for the performance of an act which no gentleman or Christian ever should have had any hand in. We thank God for inclining their hearts to follow that counsel. We thank him for raising up friends of the little orphan, in this land of strangers. We thank him for giving our land faithful public servants —upright judges, and able and honest lawyers. We thank him for discomfiting the counsels of wicked men —and snatching this poor child, from certain ruin, as a brand from the midst of the burning. We thank him for having given us courage to execute our duty even at the risk of our lives;—and above all, we thank him for the complete success of the cause of the righteous, and the confounding of the machinations of his subtle enemies. *The child,* ELIZA BURNS, *has been rescued, by due process of law, from the hands of the papists who abducted her; restored to the custody of her proper and lawful friends; and is now (Nov.* 1837*) in the Orphan School, in Mulberry street, to which the dying injunctions of her generous protector,* ELIZA GIFFORD,—*the friend of her deceased parents and the support of her helpless infancy, had consigned her.*

All who love God and the orphan children of his people —will rejoice at this issue. It is an event in the progress of the papal controversy, that is worthy of deep consideration. It erects another barrier against the flood of cruel superstition, which is coming in upon us. Let us remember, that while we organize public sentiment and enlighten the popular mind, the courts of the country

are open to us for protection and redress. We wish to injure no one; therefore it is no terror to us, to say the laws will restrain us. But we contend with men ferocious in spirit, indifferent to the means by which they effect their purposes---and bursting with malignant and unbridled passions. It is therefore of immense importance to us to teach such people that the laws will punish their misdeeds, and redress their injuries inflicted on the innocent. It is vital to our cause that these people comprehend at once that we will hold them responsible both to exposure and punishment in the courts of law; and that the figment of non-resistence has no place whatever in our code. We know our rights, and mean to enjoy them.

We have spoken of the personal risk we have been obliged to encounter in this affair. We will be more specific; and if other persons find occasion for offence in what we are about to say, they must charge their own insolent folly with their mortification.

It is perfectly known to all the world, that in all ages, the papal sect has reasoned a thousand fold more with the rack, the gibbet, the dungeon and the stake; than with the common instruments of moral evidence. Their first and most common answer to all the remonstrances of all God's people in all ages; has been the very same uttered by the Jews to our Lord. *Crucify him, crucify him,* is their standard argument, in every age, and in answer to every antagonist. When they have had power, they have openly killed people, in the name of the laws. When they have not had the entire rule---they have killed them by mobs and organized violence, as now, and for ages past in Ireland; where for six hundred years, probably not one week has passed without witnessing the murder of some Protestant, by a band of Papists. When they have feared the open opposition of their victims, they have assassinated, sometimes a whole people in a day, as during the *Sicilian Vespers*, and the *massacre of Saint Bartholomew;* at others, only their chief enemies, as Henry III., and Henry IV. of France, the prince of Orange, the prince of Condé and others without number.

We have therefore known from the first moment we

entered into this controversy, that we took our lives in our hands when we did so; and it has always been in our view a probable thing, that we should be, some day, put to death by some myrmidon of the priests. We have received numberless proofs of their malignity; weekly threats against our life; and all kinds of insults---slanders and abuse, have been incessantly heaped upon us, in public, and in private. Our printers have been threatened; our friends insulted; our dependents tampered with; our private correspondence pried into; our dwelling beset in the night season; our private walks watched; and every species of annoyance set on foot, to brow-beat, frighten, and silence us. We have even been dogged into foreign lands; and during our abode in Europe in 1836 and '7 rumours of our death, by poison, by accident and by violence, were repeatedly circulated in this country; and these reports were always found to originate with some of the most active papists in this city. In the expectation of our visiting Rome, a likeness was surreptitiously obtained in this city, and sent thither! For what use let the authors of the act explain. And in the holy city itself, which God's providence in a singular manner prevented us from reaching; a friend has told us that minute enquiries were made of him, apparently in mere curiosity however, by an Irish ecclesiastic attached to the Propaganda; enquiries indicating a most suspicious acquaintance with our history and movements,—and under the circumstances, altogether remarkable.

We have now to state, that in consequence of the publication of our former article, relative to the case of ELIZA BURNS, the malignity of the papists has risen to its heighth; and that since the decision of the case in favour of the friends of that child, open and repeated threats against our lives, have been made by responsible persons in the streets of our city. We will at present give the names of two of these persons only.

A young man, who called himself TIERNAN, and whose Christian name we believe to be CHARLES, called at the printing office of this Magazine, and after some conversation with our printer, became enraged and declared the fact to be within his knowledge, that the life of one or

other of the editors of the Magazine should pay the forfeit of their conduct in the case of ELIZA BURNS. To prevent all possibility of mistake, the senior editor assumes the responsibility of the present and former articles, on this subject. But he utterly repudiates the conduct attributed to him, by this deluded young man. He declared his cause of offence to be the improper introduction of his mother's name, into the former article, and our indecorous use of it. Now we expressly deny having said one single disrespectful word of Mrs. Tiernan, or any other private female whatever; and we as expressly deny having referred to any *private* conduct of any person whatever. We have abundant evidence of the private corruption of many priests, which we have declined using, simply because it chiefly concerned their personal characters, rather than their religious system; and our quarrel is only with the latter. We have sedulously spoken of famales, even when obliged to use their names in treating of their public and official acts, with the utmost forbearance; as our whole pages testify.

Mrs. Tiernan, was one of the official actors in an event, which we have felt obliged to lay before the public; and of her official conduct *only* have we spoken, and that in terms, of as perfect respect, as are compatible with decided disapproval. We deeply reverence the most enthusiastic feelings which a son can cherish for a mother; and therefore we take this trouble to explain, that young Mr. Tiernan is utterly mistaken in point of fact. As to his threats, we heed not, of course, any such things, come from what quarter they may. Mr. Tiernan—had better be careful, how he is prompt to shed blood; and read once more the laws of God, and of his country on that subject, before he attempt that, which end as it may, will hardly be pleasant in the remembrance of it.

The other individual to whom we have reference, is a certain GENL. WILLIAMSON, son of a Protestant, and brother of a priest; himself also an amateur member of the church of Rome, and a mere volunteer, in this quarrel. Mr. Tiernan, we pity, and in some degree sympathise with; while we respect the *pretence* of his anger.—Genl. Williamson, has no claims, but on our contempt

and defiance; which nothing, but our Christian principles prevents us from hurling at him.

"He would Lynch us."—"He would cut off our ears—but for the fear of soiling himself!"—"He would" in his own refined speech, "HIRE A BIG NIGGER to chastise us!"—

Now sir, let us fairly say to you—you are not wise, in this matter. First, there are those who would be *very* glad, at the least feasable opportunity, to hold you responsible for these threats, in a way, which we take it for granted would be very unpleasant to you; as it would assuredly be most painful to us, to be the occasion of damage to you. You have excused yourself by saying that as we are preachers, you cannot challenge us; and therefore justify your vulgarity, on that pretence. But remember sir, all the Protestants on earth, do not preach; and therefore unless you are very eager to get yourself into trouble, we beg you to guard your tongue a little. But in the second place, we entreat you to be careful, least you talk yourself into so great a rage, that you should finally lose all prudence; or finally persuade yourself that you can, not only abuse, but chastise us with personal security. Now if you should accomplish this feat, it would add little to your military glory; and if perchance you failed in it, it would be a sad mortification to you. And we suggest to you not to forget, that the writer of this article was bred a man of the world, and is therefore not entirely ignorant of your kind; that altho' he is a *preacher*, he claims also to be both a *gentleman* and a *Kentuckian;* and that being a thorough Protestant, he has small confidence in any *imposition of hands. But above all, sir, it were wise for you to recollect before you commence the shedding of social blood, that in this city, your sect numbers but one in five, and in this nation not one in fifty!!* Mark, sir,—this prophecy---we make it deliberately: The first drop of Protestant blood shed in this controversy, will rouse a spirit in this broad republic which neither of us will live to see allayed; and which in its results must sweep the very name of papists from the land. Surely no madness is so great, as for one man to expect to destroy fifty, in open combat! Better,

sir, keep cool---digest your wrath,---learn manners, and let alone affairs with which you are no way called to meddle; and people whose serious business as well as inclination and duty, lead them entirely out of your track.

A word in the ear of MR. ECCLESTON,---so called arch-bishop of Baltimore. Does your eminence imagine, we or our friends to be so silly, as not see the hand of Joab, in this business? Power has its troubles as well as its sweets. Sir, you must keep all bullies---great and small, off our backs. We turn not aside, for small or great; it is the papal superstition we war against, not papal ladies, gentlemen, nor generals. We hold the priests as a body, and you as their head, responsible at the bar of public opinion,---and at every other bar to which we shall see it to be our duty to carry the citation---not only for the fatal system taught by them; but for the personal injuries inflicted by consequence of their principles, and in virtue of their sanction---if not in obedience to their orders. Your *subject*, priest Gildea, once expressed surprise, that the virgin Mary had not killed us. Now two devotees seek our blood. In all these, and every other case---our sole offence has been, the exposure of the absurd and pernicious dogmas,---and vicious conduct of the priests. Gentlemen, if you love your own lives, you will show wisdom in respecting ours. If you would understand your true policy,---silence your street brawlers; for their threats are lost on us---and bring upon your cause public abhorrence.

POSTSCRIPT TO THE CASE OF ELIZA BURNS.

WE are obliged by a sense of justice to an individual who says we have circulated a false report regarding him, and possibly we may have done unintentional wrong; to return again, to this case---so full of hope to every Protestant heart, and so fatal to the character and designs of Papists. Let the two following papers speak for themselves.

To the Conductors of the
Baltimore Literary and Religious Magazine:

I am informed that my name is used in an article in your Magazine of this month, and that it is therein asserted that I called upon the editor, in

reference to a piece which appeared in one of your previous numbers.—The assertion is gratuitous and not founded on fact.—I did not at any time deem the piece referred to, of sufficient importance to require any notice or attention,

Yours, &c.

Lexington st., November 7th, 1837. CHARLES TIERNAN.

A young man called at my office during the month of October (to the best of my recollection) and asked me if there was there the last two numbers of the Literary and Religious Magazine, when I replied in the affirmative, and at his request I presented them to him. He sat down complacently and commenced reading, occasionally making observations, all of which I do not recollect as I was employed—However, I recollect distinctly of his stating that he had heard of a design, or recommendation of some persons to Lynch the editors. On my replying that such effects always argued a bad cause, he justified it, and said he thought it right. He said the Literary and Religious Magazine was of a similar character with the *Castigator*, and some other infamous papers. To which I replied that that was not so—as the editors were both gentlemen of respectability in society, and openly inserted their names in front of the Magazine. He became angered and stated that he "heard a person that morning swear by the eternal G-d that he would put a ball in him," (Mr. Breckinridge) I replied that I was only the printer of the paper, but as he heard such an assertion made, *I* required his name. He stated it was Tiernan, and that the Mrs. Tiernan whose name was mentioned in one of the Magazines, associated with the relation given of the abduction of Eliza Burns, was his mother, and "*by the God that made me* (him) *one of those* (pointing to the names of Messrs. Breckinridge and Cross on the cover) *should answer for using it* (Mrs, T's name) there,"—walking out as he was speaking.—I inferred from his manner, that he was the individual who would put the ball in Mr. Breckinridge.—Mr. Tiernan did not say whether his Christian name was Charles, nor give any name—nor do I know his name. I deemed it my duty, (under those circumstances) to tell Mr. B. and as Mr. Charles Tiernan in a note to the editors says that the assertion that "I (he) called on the editors relative to a piece which appeared, is gratuitous, and not founded on fact," I am called upon to make this statement.—The inference is plain, that it was a brother if not Mr. Charles Tiernan. I would know him again if I saw him.

There were two other persons present.
November 1837. R. J. MATCHETT.

The reader will see at once from Mr. Matchett's statement, that all we have formerly said, and more, was true to the letter. We did no more than express our *belief*, as to the Christian name of the person, who called himself Tiernan. We will now say, that we arrived at that belief, after considerable enquiry, and as we then supposed satisfactory information. We insert the foregoing note of *Mr. Charles Tiernan* with great pleasure; and sincerely regret having been led into any mistake—*if indeed that has been the case.*

We are not more assured now, that this note is from the veritable author, than we were formerly that we named the person rightly; for then we had responsible persons as our informants, and now we have only a note left at our office, by we know not whom. Again, it will be remembered, that we never said Mr. Tiernan had "*called upon the editor;*" it will also be observed, that this is the *specific* matter denied in the note. There may be a mere play on words here. Or the note may not be from him whose name is to it. Or the first individual may have given a false name to Mr. Matchett.

The probability however seems to be, that the present note is from Mr. Charles Tiernan; that we were misinformed in calling the person who honoured us with the former notice, by his given name; and that it was another member of the family and not himself, who made the threats in question. Supposing the facts to be thus ---we repeat, that we publish this note with much pleasure, and sincerely express our regret at the supposed and unintentional mistake; *if as we have already said, any has occurred.*

It will be observed however, that Mr. Charles Tiernan's reason for not having "*called upon the editor*" is frankly given; namely, that he "did not at any time deem the piece referred to, of sufficient importance to require any notice or attention." Therefore of course, whenever we shall be able to write an article which he shall think worthy of notice, we may expect a call, perhaps a bullet, or possibly a Lynching, at the hands of Mr. Charles Tiernan. And in the meantime, the other Mr. Tiernan who *did* deem the piece already published, worthy of his "notice and attention;" may at his leisure, still favor us with a call, a ball, or a Lynching; even if GENERAL WILLIAMSON, and his "BIG NIGGER" should let us escape.

Still we are glad to publish this note. For it puts to rest the hope over which the priests have chuckled, of embroiling us with laymen; and about temporal and personal affairs. You have outwitted yourselves gentlemen; and God has once more, for the hundredth time, deliver-

ed us out of your hands.---Whatever may befall us hereafter, let it be forever remembered, that the pretence of our having offended a son by speaking improperly of his mother--- is a fabrication and contrivance of the priests---nailed down and finished. The son comes voluntarily forward and says he took no offence—deemed our article not requiring any notice. Remember that gentlemen. See how a plain and honest course has confounded you. See how God has turned your machinations to your own exposure.

Mrs. Tiernan, is known to this whole community, as a most decided Catholic. Very well; she has a right to be so. But she is also known as one of their most active official members, in various societies, institutions, schools, &c. &c. Her private conduct, rights and duties, are matters with which we have never meddled, and never will. Her *official and public acts*, we suppose are on the same footing as those of all other females, of equal condition in life; and therefore we cannot be deterred from taking such notice of them, as public necessity may require. Being a female, she shall never receive from us, any treatment of which any lady could justly complain. But if she performs *official* and *public* acts—she must expect them to be respectfully canvassed, and where needful decidedly condemned; as for example, in the official connivance at the abduction of an orphan Protestant child.

After all, we have feared there may be foul play in the present denial; that the individual who called at our office *was* Mr. Charles Tiernan; and that he has sent us this note, under the pressure of public sentiment roused against him by his former conduct. We express this suspicion with pain: but we fear on sufficient authority. We do not know, even by eye-sight any Tiernan on earth; and are therefore liable to be many ways imposed on in the whole affair. But we are strongly assured by persons who ought to know, that *the* Mr. *Tiernan* who *did* threaten our life, is the one who has been of late years residing much out of this city, perhaps in New Orleans; and that he is really named Charles. In that case what are we to think of his present conduct?

One thing at least rejoices our hearts: the orphan child abducted and secreted, is redeemed from destruction. Thanks be to God for permitting us to have had any agency in this blessed work.

When our memory is cursed by the enemies of God, the grateful tears of this orphan will be like sweet incense upon our tomb. When the wicked revile our name, the oppressed and the forsaken will point to our resting place and bless the God of truth, who inclined and enabled us to do them good—at so great risk, and amid such ferocious opposition. And in the hour of death and the day of judgment,—a faithful Saviour will not forget that we have not held our life dear, that we might rescue one of his little ones. We have never seen the face of this poor child; but we humbly beseech the Lord that we may meet her in heaven.

NUMBER XVII.

BISHOPS FULL, *versus*, BISHOPS EMPTY.

We are informed by Tacitus that it was a custom of the ancient Germans, to decide all important questions twice; once namely, when *sober*, and once afterwards when *drunk*. By this means, they supposed they were sure to get at the true solution of every difficult subject; for if both the *drunk* and *sober* decision was the same, it might be safely followed; if they were different—either might be followed; if opposite, a medium might be observed.

The conduct of the dignitaries of the papal church in this country, very often reminds us of this habit of our ancestors; and we know not that a more notable instance of it has lately occurred, than is furnished by, † *John, Bishop &c.*, commonly called Mr. England, as his sayings and doings are reported in the Baltimore American---from the Norfolk Beacon---on the occasion of a fourth of July (1837) dinner at Charleston. South Carolina.

We do not by any means insinuate, that this prelate ---any more than the rest of his brethren,---is more than a tolerable judge of good drink; far from it. For bishop England's remarkably robust, ruddy, and plethoric habit, is proof enough of the fidelity with which he observes the generous fasts of a church, whose lent is kept on the richest productions of nature; and most clearly establishes the excellence of her religious observances as dietetic rules. Heartily do we wish him long life---many refreshing lents---and many feasts on returning anniversaries of our national independence.

Considering that so large a part of the religion of the papal church consists in "meats and drinks"---it is not to be wondered at, that the dignitaries of that sect, should be so prompt to eat and to drink, to the honour and glory of all unusual subjects. We observe that *Mr. Eccleston* has been down to Georgetown, to feast to the success of the Jesuit college there, on the occasion of its late anniversary;---as well as that of the *Nuns'* school for girls, in the same place. *Mr. Eccleston* is doubtless aware that his immediate predecessor in the *See* of Baltimore, was a superb host and most admirable feaster; and it were to be regretted that the fame of our good city, or of the people, should suffer in a matter so important.

It is curious to observe that whether feasting or fasting, these gentlemen never for a moment lose sight of the great object for which they live, namely, the advancement of the interests of the papacy. At the feast at Georgetown, Mr. Eccleston attended *as Arch-bishop*; *and in his robes officially* conferred on the young gentlemen and ladies of the two institutions there, the honours and rewards won in their previous course of study. Observe this, reader: whatever Papists and their Protestant friends may say to the contrary, every institution of learning in which priests and nuns teach, is a place meant and used for the grand, if not the sole purpose, of proselyting: and is as real a part of the papal sect as one of their churches is; and all the degrees and honours there conferred, are papal, far more than they are literary. When these people are erecting their schools and obtaining patronage from credulous Protestants, by false statements about

their spirit, intent and compass, they remind us of the Germans when sober; but when we find all the officers of the college at Georgetown, and divers other priests ---with their archbishop---in his robes at their head, openly feasting and distributing rewards, *en papist*, we have then a picture of the other and honester, if not so decorous consultation.

We learn from a description of the college exercises and the priests' feast at Georgetown—that a number of Protestant gentlemen of some distinction attended both: and the friendly hand which prepared this account for the National Intelligencer—appears to have exerted himself especially to do justice to the excellent manner in which these guests as well as the regular body, performed their parts in the eating and drinking. Mr. Eccleston made a speech over his wine; Mr. Mulledy the president of the college, another; Mr. George Washington *Parke* Custis, delivered a very good one—rather long; Mr. Seaton of the Intelligencer, did himself justice in his address: and Major General McComb—with a point and brevity peculiarly military, and that dignity and pathos so eminently characteristic of a great dramatist, honoured the company both with a speech and toast.—All the while the marine band, belonging to the United States and stationed at the navy yard in Washington—regaled the company with excellent music: and the young gentlemen who had figured on the stage before dinner, not only partook of the good cheer, but did a portion of the regular toasting, speaking and drinking.

It is sufficiently humiliating to see any of the institutions of learning in the country, prostituted to the superstitious and selfish ends, of the most ignorant and corrupt body of ecclesiastics that can be found in the nation. It is shameful enough to behold these men, seizing occasions of such solemn and overpowering interest to the young persons under their charge, to set before them examples of "wine bibbing," in circumstances of great public notoriety, if not indecency. It is woful enough to behold the priests of a system, calling itself religious, with their archbishop at their head, feasting, drinking, toasting and spouting, with military music, on

public occasions; and without the least show of compunction, getting up scenes which are utterly unbecoming the occasion, and the professed character of all the parties. It is truly humiliating to see that such scenes and persons, are publicly praised in our leading political newspapers; even those which pretend to be, and perhaps are on most subjects, regardful of public morals and propriety. But there is to be found in these public revels, something still more calculated to alarm and astonish every true friend of the country, and of truth and liberty.

General McComb after being toasted—made a speech, and drank, "*The health of the Pope, and prosperity to the Catholic religion.*"

Mr. Seaton, after having been toasted, and after listening to a high panegyric on his journal—made a speech in reply—in which, he bestowed unmeasured praises on the papal institutions at Georgetown—*and wound up by toasting the Jesuits!!* An order—devoted (said he, in substance) for three centuries to religion and learning!

Now what are we to expect next?—The highest judicial officer of the national government is a papist. The General in chief of our armies, comes out on a public occasion—over his wine cups, as the guest of revelling priests, and drinks prosperity to the *Catholic* religion; whose success, necessarily involves the ruin of the country and the overthrow of her institutions and liberties.—The leading opposition journalist at the seat of government, praises the Jesuits in a speech; and then insults the nation, by proposing as a sentiment, a society which has been polluted by every crime, convicted of every enormity---and whose very name, the synonyma of all that is atrocious, he did not dare to utter! At the same moment, the head of this superstition is present, officially to receive these adhesions; and the whole conspiracy is steeped in alcohol and baptised in strong drink!

These revelations over their wine-cups, are as important as they are fearful; and the whole case goes to show, that not only the public press is to a shameful and dangerous extent, under the influence of the papists of this country; but that the men who are in high places, and those who are seeking to reach them, are under the same

all grasping control, to a degree---which they themselves do not confess, except in the fulsomness of subservient flattery, or in the honest garulity of a half-done revel. It is manifest besides, that the papists not only clearly understand the secret of their influence---but that they begin to make open show of that influence itself; which they have won at first, by the perfect concert with which they have all acted together, on all occasions---and with reference to every subject; and now they still further mature and extend it, by showing in these public forms that they really posses it.

There is no alternative but for Protestants to resist the pressing dangers which threaten us, by a similar concert amongst ourselves, and an enlightened devotion to our own principles. If Mr. Seaton does really wish to see the Jesuits restored to all their ancient powers, and to behold the earth cursed again by their crimes and cruelties; it is good that the readers of the Intelligencer have found it out. If General McComb, really desires to see the papal superstition extend over the land and blight all that is fair and excellent in it; it is fortunate for that deceived country, that he has revealed his true and secret inclinations. Let true Protestants note these declarations, as signs of the evil days which are coming upon the land. Let them begin in time to resist an influence so seductive, so fatal, and already so extended. We have no fears for the final result; for this terrible superstition is destined to absolute and no distant destruction. But we mourn over the growth of error; we bewail the defection of the weakest of our brethren; we prefer that evil should be resisted in the beginning, and so put down at once and without commotion or bloodshed: we pray to God, and we labour earnestly, that the Protestants may see in time where things are tending; and not permit them to run on, till in mere self-defence they will be obliged to take arms in their hands and put down by force, what can now be easily extirpated by moral means. Between the use of one or other of these means, and the final extinction of liberty and protestantism in this country, there is no choice. The papal sect, first crawls at the feet, and licks the dust, if need require; it then stands up,

and carefully steals abroad under the cover of twi-light; after that it revels in open day—and celebrates its debauches on the house tops; then it tramples into the dust the bleeding members of its first credulous friends—and raves in madness over the moral desert it has created; then human nature reacts under insupportable sufferings, and the victim reeks his vengeance on his pitiless tyrants; then for a brief space liberty and reason and truth reign; and then the fearful round commences again. Thus has it been for long ages. Thus has the career of this bloody system heretofore progressed amongst us, up to its present posture; and at this moment, it is as easy to indicate its position, and its next act, as to read on the dial the sun's degree.

But let us return to the other case of *a full* against an *empty* bishop—furnished by Mr. †*John, Bishop.* The newspapers of our city, are very shy of saying any thing in favour of Protestants, and not less prompt to say all that can be culled in favor of Papists. For ten years past, every Protestant in Baltimore has known this; and yet there is no daily paper here, that is really Protestant.* The *American* was right in publishing this toast, and the speech of Mr. England, at the Charleston dinner; and we are glad of it. But why did it refuse to publish when repeatedly solicited by old subscribers, and by as respectable men as any in the city, the letter to *Dr. Wardlaw*, written from Paris a year ago, by the author of these pages? A letter as purely and thoroughly national, as could be prompted by a heart, out-and-out, American.

*This was published three years before *General Duff Green*, opened the columns of his paper (*The Pilot*,) in the autumn of 1840, to the *political evils* of papism; on the occasion of Bishop England's attempt to control the papal vote of the U. S. in the late presidential election. That movement and its consequences, will produce effects,—unless we greatly err,—of incalculable importance. The Papists were deceived in two respects. 1. As to the extent of their own strength; 2. As to the state of public sentiment. After long reflection and much hesitation, they determined to go for the Administration then in power; and did so in solid column. The effect of this move on the *entire* Whig party, and on the *Protestant* portion of the Democratic, must be equally disastrous to Papism. The Lord be praised alike for the folly, and the overthrow of †, *John, Bishop*, and the *IV. Provincial council*, of Papal prelates, by whose direction he acted, and whose plans he executed.

If they had published it, they would perhaps have lost all their Papal subscribers and patrons, while by refusing to publish it, they probably gained Papal, and lost no Protestant patronage. Here lies the radical difference between the policy of these parties; and as long as things stand so, every man that prefers his interest to his duty and his principles, will either openly oppose Protestantism—or stand neutral in the struggle.

"At one of the celebrations of the fourth of July in the city of Charleston," some one gave as a toast "the health of bishop England"—with the usual addition of blarney—which as usual was, *vox et præteria nihil.* It is not stated at *what* celebration this occurred; and for aught that appears, it may have been one got up by the Papists, or even the priests of that city. It cannot be denied however that not only Charleston, but all South Carolina is much indebted to Mr. England. In that whole state, we have his own word for saying, there are only *about five thousand* Papists, of whom nearly half are black; and there are not less than a dozen priests, besides nuns—to give spiritual instruction to this handful of the faithful. It is clear therefore, that the bishop and his helpers, have directed their principal efforts to the work of proselyting the poor deluded Protestants of his diocese; and for this surely they ought to be abundantly grateful. And for our part, we are not able to see that Mr. England is not just as much bound to eat and drink to the conversion of heretics in Carolina, and to give toasts and make speeches in aid of his mission; as Mr. Eccleston is to undertake the same severe and painful labours at Georgetown. Nor do we perceive any more reason why the one rather than the other, should be restricted of his liberty to say one thing at a feast *when full*, and quite another thing, in conclave *when empty.* In our attempt therefore, to elucidate the sentiments of bishop England's Charleston dinner speech, by his previous official oaths; we assure him we do not consider his conduct at all uncanonical—or even peculiar in his sect; but on the contrary, we fully admit, that a papal bishop is no more bound to exhibit his true principles in his public speeches —than a sober German was bound by his drunken judg-

ments. The ancients had a God that was blessed with two faces; he was a sort of God of time, and stood at the point where their years began and ended, with one face looking back into the past, and another gazing before him into futurity. On one countenance, age was depicted with gravity, solemnity, and thoughtfulness—as if the closing year had not been lost in its many lessons of wisdom; on the other, was painted youth full of watchfulness, alacrity, and decision,—showing how the future must be encountered. As it regards the *duplicity* of this figure, we have mused on it as a most striking emblem of Rome: an emblem on whose brows the faithful chronicler should write,—on the one, JANUS; and turning the head about on the other also, JANUS; with ineffaceable characters.

But let us do the bishop full justice, and hear him state his own sentiments and principles. We give in full, both the speech and the toast which called it into being.

The health of Bishop England.—In the state a patriot—In the church a living evidence of the wisdom of those institutions which tolerate all religions and legalize none.

This toast having been received with acclamations, bishop ENGLAND addressed the president substantially thus:

SIR—I acknowledge myself to be very deeply affected by the very kind and unexpected manner in which my name has been introduced to this company, by a friend, to whom I owe very many obligations for repeated acts of friendship, and several manifestations of esteem; but sir, the favour has been greatly enhanced by the more than flattering way in which his proposition has been received by so highly respectable a society of my fellow citizens, upon whose bounty I cannot pretend to any claim.

Allow me, whilst I express my gratitude, to assure them that I at least respond to their sentiment. My kind friend has said that I was a patriot in the state. I should be one—I came to South Carolina a stranger, unknown, unproved—she took me to her bosom, she enrolled me amongst her sons, she protected me. I pledged to her my allegiance—I could not be recreant nor ungrateful. From many of her children in various parts of the State, under a variety of circumstances, I have received strong proofs of respect and of attachment; from her legislators, I have, on various occasions, experienced flattering attention and ample justice. I have no merit, therefore, in striving to cherish within me that love for Carolina which has been inspired by her own kindness in my regard.

I came to Carolina to promulgate a religion of which she had but little knowledge; I should more properly say, concerning which she made great mistakes. She had little opportunity of knowing what it is—that is no fault of hers; she was not to be blamed for not being acquainted with tenets which she had no opportunity of learning. She had been told, and led to believe that they were what they are not; but though labouring under this serious disadvantage, she extended to me her indulgence. I obtained every common right for which I found it necessary to ask—I was entitled to no privilege, and did not look for any. And when I draw the contrast between the conduct of this State and that of others upon this topic, I am more strongly impelled to the love of our southern section. We stand here in glorious relief as contrasted with others.

I believe that my friend used one expression which I would correct.—Did he not speak of religious toleration, or toleration of religion? The meaning of that phrase cannot be his sentiment; I know him too well to suspect such to be the case. I am a Carolinian. I grant no toleration to him who differs from me, because he possesses the right as fully as I do. It would not only be treason to our Constitution, but a traitorous folly in our own regard to talk of toleration!

And whilst I am prepared to defend my own right to the profession and the practice of the religion to which I adhere, I am ready to protect the religious opponent who differs most widely from me in the same enjoyment; for if I permit his right to be infringed, I undermine my own.—Thus as the sentiment of my kind friend expresses, it is wisdom for our state to sustain our perfect religious freedom, and it would be a suicidal fanaticism for any religious body in this republic to aid in procuring any diminution of the civil rights of any other.

These, sir, have always been my convictions—I have so proclaimed them as I felt them, strongly and without restriction. Once I did fear that the same bad spirit, which elsewhere has overshadowed some of our legislative halls, was about to spread its sable wings over our own. I did believe that its influence was about to be manifested in a refusal to the church over which I preside, of an indulgence which is granted to every other. I proclaimed what I feared. I showed the legislators that even without their aid I could attain my object, by using my private right as a citizen; but I had another, and I trust a nobler motive, for the anxiety which I felt—I was proud of Carolina—I loved the untarnished honor of the south—and I trembled lest I should see our State placed by the side of others in the degradation of bigotry. But they showed me that I was deceived, and their vote of the next day proved to me, that in place of having any well-founded apprehension, I was only troubled by a nervous sensibility—and the enactments of our State prove her wisdom, whilst they show her to be just and generous, as she will always continue to be, by protecting all her children in their religious rights, whilst she gives no preference to any one above another.

Allow me, sir, to repeat my thanks for the manner in which so humble a name has been introduced and received by your society.

It will be perceived that Mr. England avows in the most unqualified terms, that the object of his settlement in Carolina was "*to promulgate*" the papal system; a system which he admits the people knew little of, had not enjoyed many opportunities of learning, and had made great mistakes about. This admission at once puts to silence, all the outcry which this individual and his friends have set up; about the intolerance of Protest-

ants, in their opposition to the papacy. Here are people who avow their object to be, the promulgation of a religion---as to us, new, misunderstood, and mistaken.—They come as apostles of a better system, and demand its examination and adoption. We have examined it; we discover it to be one great mass of lies, folly and corruption; we find its aim to be universal domination; and its past history written in blood. We are resolved not to embrace it; nor to permit our countrymen to be deceived into the fatal error of so doing, if we can possibly prevent them. And now when we tell Mr. England all this to his teeth; he "promulgates" his creed, by secret devices rather than open and manly exposition; by dinner harangues over the bottle, rather than fair controversy on the rostrum or through the press. Nay he throws off, when occasion requires it, his character of an apostle coming to enlighten and convert a whole people; and raising the silly cry of intolerance and persecution, on the part of those who refuse to be converted by him, sneaks ingloriously off, or defends his system only when his courage is warmed over his potations. Said we not truly---that a double faced God, is their just emblem? Pity that the face of the lion should conceal the heart of the stag.

But our principal object with regard to Mr. Bishop England at this time, is to point out the flat, positive, and repeated contradictions between this dinner speech, and the plain and repeated oaths, taken by this same individual, on the most solemn occasions; oaths by virtue of which he is and continues to be a papist---a Jesuit---a bishop---and an inquisitor; or as many of those notable characters, as he may confess that he sustains. *In the speech, the author declares himself, to be thoroughly and on principle and conviction; devoted to the most absolute religious liberty, for all mankind. He declares that it would be treason to the constitution, traitorous folly on the part of Papists,---suicidal fanaticism,---degradation and bigotry, unwise, unjust and ungenerous; to trespass in the smallest degree, or to connive at it on the part of others, even the state itself, or restrict in the least, the most absolute equality of religious liberty as between one person*

and another, and the most unlimited freedom to all!---Well done bishop England! We venture to predict that this prelate will make himself scarce at Rome, from the moment this speech falls under the eyes of the congregation of the Index,—or that for inquisition into heretical pravity.---*En passant*, let us say in this dignitary's ear, that we have long been in possession of the facts, relative to his 4th of July speech in Rome, and the trouble he got into, and how he was gotten out of it by the generosity of the Americans then in that sink of corruption. We had the facts, years ago, from one of the parties; a Kentuckian then at Rome.—But to return to the matter in hand; perhaps he has a dispensation to talk politics and praise liberty in the U. S.? Well done bishop England—*full!* Oh! that his sentiments and oaths when *empty*, accorded with these just and true statements.—That they do not—that they are directly at variance with them; and that bishop England himself is solemnly sworn to diametrically opposite and irreconcileable statements—we shall now proceed to show in the clearest possible light.

In the 13th article of the creed of Pope *Pius IV.*—every time bishop England has repeated it, he has said "I acknowledge the holy Catholic and apostolical Roman church, *the mother and mistress of all churches; and I promise and* SWEAR, *true obedience to the Roman bishop*, the successor of Saint Peter, prince of the apostles, and vicar of Jesus Christ." And as often as he has repeated the same universal standard of his church he has said in the words of the 15th article; "this true Catholic faith, *out of which none can be saved*, which I now freely profess, and truly hold, I JOHN ENGLAND, *promise, vow, and* SWEAR, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, *as far as lies in my power, that the same shall be held, taught and preached, by all who are under me, or are entrusted to my care*, by virtue of my office. So help me God, and these holy gospels of God."

Now the chatechism of the Council of Trent declares it to be of faith in this holy church, to which the bishop

has bound his soul; "that *hereticks and schismatics, are still subject to the jurisdiction of the church, and liable to be anathematised* and PUNISHED BY IT." *(see Cat. Council Trent, page* 94.*)*

The papal church has put translations of the Scriptures into all vulgar languages, when not accompanied by authorised notes, into the Index of prohibited books; that is, they are prohibited. The church has reserved to herself the right to give a version with *proper* notes.—And she has done so; impliedly at least. In 1582 the Jesuits at Rheims published an English version of the New Testament, with authorised notes; and both the version and the notes, have been repeatedly printed by competent papal authority in various countries, and both are in circulation amongst Papists to this hour. In a note on Matthew, xiii. 29, it is taught "that where bad men, whether *malefactors or* HERETICKS, *can be punished or suppressed*, without disturbance and hazard of the good, they may and ought by *public authority, either spiritual or temporal, to be chastised or* EXECUTED." In a comment on Luke ix. 55, the infallible church teaches "*that rigorous punishment* of sinners is not forbidden—NOR THE CHURCH, *nor Christian princes blamed*, FOR PUTTING HERETICKS TO DEATH."

In the usual forms of papal excommunication, the heretick is not only "excommunicated, anathematised, cursed, and separated from the threshold of the church:" but with a minuteness almost as ridiculous and indecent, as it is horribly blasphemous, he is cursed in every part of his body—every act of his being, every spot where he reposes; and then all who favour, countenance, or in any way protect, comfort or even converse or deal with him, are cursed with the same bitterness. Nor is this the case only with *gross heretics*, and on special occasions: but annually on the 16th day of April, when that day is Thursday, or otherwise on the Thursday nearest thereto, all the "Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and *other apostates from the faith;*" with all their "adherents, receivers, favourers and defenders; and all other heretics by whatsoever name they are called, or of whatsoever

sect they be, together with all who, without authority—read, or even retain their books, and together with all schismatics—and such as obstinately recede from their obedience to the Roman pontiff:"—in short, every Protestant on earth is thus largely and fully damned for time and eternity. And so sacred a duty is this, on the part of bishop England himself, and every other papal prelate; that the day is called in their calendar "HOLY THURSDAY." For the *Bulla in Cœna Domini* at large the reader is referred to the *Bullarium Laertii Cherubini*, Romæ 1638, *Tom.* iii. p. 183. It will also be found in vol. ii. (1836) p. 225—40 of the *Baltimore Literary and Religious Magazine*. And the curious reader will see on p. 69—70, of a work explanatory of the ceremonies of the holy week at Rome, by this very bishop England, some account of this horrible bull. The bishop, appears however to have been *empty*, just then; and therefore is neither as candid nor as communicative as he sometimes is. *Sir Henry Spelman* has preserved in his *Glossary*, p. 206, the form of excommunication used against a poor fellow, who eloped from the pope's alum works; and such profanity, impiety, and malignity, the devil himself could hardly surpass.

The "*Laity's Directory*, or *Catholic Almanac* for 1836"—published at the Baltimore cathedral by archiepiscopal authority informs us, that the IV. council of Lateran was the 12th *general* council; and of course, that its decrees were irrevocable and infallible. Now we are furnished in the *Annals of Cardinal Barronius, continued by Bzovius, vol. XIII. p.* 226-7, with a full decree of that holy council, as to the *mode of judging and punishing hereticks*. In that decree the secular power is directed, and the spiritual is commanded to teach and aid the secular in its duty,—*to exterminate hereticks. But if the secular power refuses, it is to be excommunicated and exterminated itself; and the country given to any Catholics who are able to conquer it. And to induce them to undertake it, all are promised the same favours and indulgences in killing hereticks, as in killing Turks or Saracens.* Let it be remembered that bishop England has very often asserted, in the words of the 14th article of the creed of Pius IV. that "*he undoubtedly receives all things deliver-*

ed, defined and declared, by all general councils;" of course therefore by the IV. *general* council of Lateran! Still further in the same article, he proceeds to say, and has doubtless said many thousands of times; "*that he condemns, rejects and anathematises, all heresies whatever, condemned, rejected and anathematised by the church:*" of course then, all the real Protestantism on earth! Now let any candid man compare Mr. England *full*, with Mr. England *empty;* and say is he not worthy to have JANUS, written both on the back and front of his head?

Thus far we have only considered our table orator, in the light of a private member of the papal community; and have shown 1st from the creed of the church; 2nd from the standard catechism of the church; 3d from the authorised notes, to the authorised version of their New Testament; 4th from the uniform and yearly practice of all their bishops as well as the common forms of their excommunication; and 5th from the decision of a holy general council, that every word uttered by the *full* orator,—the *empty* Papist has sworn to be false, heretical and abominable! But unhappily for our orator, we have other and still more conclusive evidence of the discrepancy between his words when *full*, and his oaths when *empty*; furnished by still more solemn and awful oaths which we presume he dare not deny that he has sworn.

Is bishop England a Jesuit? Now, please your lordship—a plain civil answer—*full* or *empty;* is bishop England a Jesuit? *If he is*, he will find in Vol. 1, of *The Balt. Lit. and Rel. Magazine*, (for August, 1835;) and in the 2d Vol. of McGavin's Protestant; and in the Collection called "Foxes and Firebrands" as quoted by archbishop Usher; "*The oath of Secrecy*" of the Jesuits. In that oath he will find a full declaration of the power of the pope to depose kings and subvert states; then a full renunciation of all allegiance to all heretical states; then amongst other tremendous specimens of hard swearing—the swearing in Flanders, in uncle Toby's day, was nothing to it—the following words: "*I do further declare that I will help, assist, and advise, all or any of his holiness's agents in any place, where I shall be in England, Scotland and Ireland, or in any other kingdom or territory*

I shall come to; (as for example South Carolina,) *and do my utmost to extirpate the heretical Protestants' doctrine,* AND TO DESTROY ALL THEIR PRETENDED POWERS, REGAL OR OTHERWISE."---What does your lordship think of that ---as a commentary on your fourth of July speech? Truly we have heard your pulpit orations with wonder; but ever in them we never heard text and sermon so unlike as this oath and the dinner speech.

We have one more question to put. Is Mr. John England---really and truly a bishop of the Catholic, apostolic, Roman church? If he is, he will find in Vol. 1. of *The Balt. Lit. and Rel. Magazine*, (for May, 1835:) and in the masterly work of Barrow on the Pope's supremacy; and in the *Pontificale Romanum; the* OATH *of* ALLEGIANCE AND VASSALAGE, taken by every bishop to the pope of Rome. If Mr. John England is a bishop in that church, he has sworn an oath, by the influence of which he ceases to be of a right, a citizen of any nation, and becomes the mere servile agent of the pope; an oath which if he keep not, it is terrific perjury, and if he keep, it is continual treason; an oath anti-social and anti-Christian in every feature of it, which no government ought to tolerate for one moment—and which tends directly to the subversion of all possible governments. The Bull *In Cæna Domini*, sets the pope up as virtual sovereign of the whole world; and the *bishop's oath*, organises the corps of leaders in the army destined to make the vast conquest. We extract from this oath a single sentence—and beg Mr. England, *if he be indeed a papal bishop*, to reconcile this sentence with his Charleston speech. "*Heretics, schismatics, and rebels to our said Lord or his foresaid successors*, (that is to our lord pope Gregory XVI. now reigning and his successors canonically coming in)—I WILL TO MY POWER PERSECUTE AND OPPOSE; *pro posse persequar et impugnabo!!*"—Beware my lord bishop, that men are not obliged to write *Janus*, on both sides of your head, as well as on its rear and front. Beware lest a credulous and insulted people, at length discover that the discrepancy between your real principles, and your jack-straw speeches—is too great to be accounted for, on the hypothesis of *full* and *empty*.

In sober seriousness, do not such cases exhibit poor human nature in a light unutterably despicable? Here are men concealing their real principles, and propagating others, for which they themselves will burn their brother, the moment they have the power. Here are priests pretending to believe that their church is infallible; and yet contradicting publicly, the most cherished definitions and decrees of that very church. Here are persons pretending to be Christians; and deceiving habitually the professing Christians around them, as to the most important matters regarding time and eternity. Here are citizens professing to love their country, either native or adopted; and plotting treason against liberty, social order, and all human institutions that deserve to exist.—No men ever did this but popish priests. God has called their system "the mystery of iniquity;" and said of its ministers, that they "speak lies in hypocrisy"—and act with all "deceiveableness of unrighteousness."—Blessed be his name, he has had in all ages "those who were called, and chosen—and faithful;" and to these his great and precious promises are full and ample, that all his and their enemies, shall one day melt away before the brightness of his glorious coming. In the holy kingdom which he will set up on the ruins of the kingdom of darkness, well do we know, that "they who love and make a lie," shall have no place.

We venture, in closing this subject, to recommend to our readers the DISCUSSION ON CIVIL AND RELIGIOUS LIBERTY, as affected by the tenets of the Papal and Presbyterian systems, by the present BISHOP HUGHES and the REV. DR. JOHN BRECKINRIDGE; in which they will find the whole matter thoroughly sifted, and the real and anti-social not to say diabolical principles of Romanism, set in their true light, and fastened upon the deceitful superstition and its wiley and unscrupulous advocate---by irrefragable proofs.

NUMBER XVIII

FIRST KENTUCKY CONSECRATION, OF "MY LORD PURCELL."

ABOUT the beginning of December (1837) there occurred at Lexington Kentucky, one of those indescribable scenes, which a sudden and causeless panic sometimes produces; by which the long projected and carefully got up show, of consecrating a papal chapel—was turned into a most uproarous affair. Nobody was seriously injured, as we have reason to believe; multitudes had hearty laughs afterwards at what befel them there; and this good resulted from the threatened evil, that the whole affair became a subject of ridicule, instead of an engine for promoting papal influence in that delightful town. We will recount the matter—out of lack of capacity for more weighty business—during an hour of bodily and mental lassitude; and perhaps it will hurt nobody to smile at the expense of those, who have given the world so many occasions for weeping.

Lexington is a delightful spot, seated in the midst of the finest district of America, enjoying a climate not surpassed in beauty and sweetness—and inhabited by a population, worthy, if any could be, of the blessings they enjoy. It is moreover, so to speak, a sort of *west end*, not only to Kentucky, but also to the southern country below it; and from year to year, persons of refinement and wealth, as well as persons seeking knowledge and those in pursuit of health—not only resort to it temporarily on account of its many advantages,—but become permanent residents. It is however, and has been from the first settlement, a Protestant place, inhabited by Protestant people. In an out lot of the town there did indeed stand a small chapel, where a few *Romans*, as the people called them, met in shy privacy, once in a year or two—and there went through certain queer facings and wheelings, which made the boys wonder. And there were a few, but very few people—decent, but only

a handfull,—old Mr. Tibbats the baker, old Jerry Murphy the constable, old Mr. Hickey the white-smith—and a few others—who privately professed this uncooth faith.

Thus matters stood, for a long, long time. At length, about six years ago, the Papists seem to have made a simultaneous movement all over the country; and the city of Lexington was one of the selected fields of their labours for converting back the American people to king craft, priest-craft, and we know not what besides. Suddenly there appeared there, priests and nuns, in anydesirable quantity. How strange it is, these priests and nuns should forswear each other's society and yet constantly stick together; renounce each other's company and yet never be found apart! But no matter. They came to Lexington merely to do good. Were so anxious to nurse the sick; so devoted to orphans; so eager to teach schools; that is, however,—and it is very odd, only to care for *Protestant* sick, feed *Protestants* orphans, and teach *protestant* schools. In the twinkling of an eye—all things were changed. Those who were secret *Romans* before, came openly forth; those who were lukewarm, became bold; those who were careless, became excessively pious, particularly after grog-time of day.—Property which was supposed to belong to Mr. Such-a-one, was found to be the heritage of the church; money in abundance was ready; accommodations for the *sisters*, and possibly for a few others not so certainly sisters, were at once erected; and arrangements made to erect a new church in the town.

This is all the common course of things, Only at Lexington, after all the raking and scraping, not half enough *Romans* could be got to fill the little old house in the back lots as you went the back way to Fowler's garden; and therefore a big chapel, erected in the city and holding itself forth with much pretension, could be of course, only an engine for proselyting, of rather more than ordinary boldness. However, so the affair was. And what with contributions coaxed out of *liberal* Protestants on false pretences, and taxes levied on the faithful throughout that diocese, and alms contributed by the Leopold Foundation, and other foreign associations, powers and potentates (see pp. 123—4, *ante*,) the chapel at

last approached its completion; and in the autumn of 1837, the grand event of its consecration was to occur.

This whole matter of religious juggling is to us, a great barbarianism; doubtless we are great barbarians to it. But the idea of baptising a bell, sanctifying a house or a grave yard,---blessing cups and plates, pow- wowing over bits of wax or metal, and such nonsense; is too silly to amuse grown children with,---and worse than ridiculous, when used as a means of pleasing God and obtaining his favour. The *Romans* at Lexington thought otherwise, and we are clear for their right to think as they please; only give us also our right to think of their thoughts with the same freedom.

In due time all their arrangements were made. The chapel was fixed off, all just so. The doll babies to represent saints and angels all dressed up. The long white sticks with wax ends, all set about the altar to give light in the day-time. The little boys and their bells to jingle, and their crimped white over-shirts, as nice as could be. Every thing---prim and snug; and all the *sisters* dying with anxiety, and all the *fathers* chuckling at their coming glorification. The music and the machinery to praise God withal, tried and retried; all right. Every part practised; all perfect.—Alas! that even the consecration of a chapel should be subject to chance and fate. Alas! that the best concerted schemes, should be liable to derangement—yea to sad and signal failure!

Time and tide pause not on their ceaseless course. The eventful day at last arrived. The musicians were at their posts. The *fathers* were in their best array of white and red, and scarlet and violet, cut into all sorts of fantastic shapes. The people streamed into the chapel—and filled it up, jam—cram full. In came the gang of operators,—boys, lads, men; white, parti-coloured, red; deacons, priests, and "my Lord Purcell" of Cincinnati, at their head;---in they came all bowing and scraping towards the long white sticks with the wax ends---and all dodging and capering like ducks in a thunderstorm. All looked their prettiest, and at their head "my Lord Purcell," as we have said, demure and prim, as his "princely grace" himself of Vienna, who about that very time

got his cis-Atlantic brother, "*successor*" of the apostles ---into so sad a scrape, about those naughty Ohio free schools. By the by, speaking of "*successors*"---we incline to think, "my Lord Purcell" has exhibited better evidence of being *Peter's successor*, than most of the popes of Rome ever did. We mean not his successor as apostle, nor as preacher, nor as Christian; but as to the fact, of being caught in a tremendous *say-one-thing-to-day---and-another-to-morrow!* That was a very ugly affair, to praise the free schools to the people of Ohio, and denounce them in his letters to Austria. Few popish bishops show much resemblance to *converted Peter;* "my Lord Purcell" seems very like Peter, when denying with oaths, his own words and deeds!

But we wander. The house is full---and the scenes are begun. The censers are lighted; the doll babies are getting smoked; the incense is rising in clouds, as they pass up and down the crowded aisles. A chap in the gallery seeing the smoke, shouts fire!---A centinel fixed aloft to sound the bell at the proper period, in hastening up or down broke a round in a ladder at the very moment ---and fell heavily against a stove pipe in the gallery. The gallery is falling! Fire! The gallery is falling! Fire! Fire!

The scene that followed beggars all description. We will only attempt to give an impression of some portions of it.

The crowd rushed down the aisles---down the gallery steps---towards the outer doors---over each other---upon each other---pell mell---man, woman and child,---white black and yellow,---gentle and simple---rush, rush, rush. Fire! The gallery is falling!

Bonnets are twisted awry---down shoulder pads and mutton-leg-sleeves are mashed up---satin slippers are bad protectors for toes under other people's heels---fine fabricks that *were* dresses, are hardly to be called so now. "Skin for skin," saith Job, "all that a man hath" (yea, and ladies too, even their finery) "will he give for his life."

Mr. A. ran and jumped through a window. Miss B. mounted the window sill, and in the ecstacy of her terror

patted juba. Mrs. C. was thrown down and walked over, in defiance both of prayers and other somewhat different remonstrances. Mrs. D. standing on the back of a pew was knocked head foremost over two, into the third. The Misses. E. F. and G. were shocked into stupor, by the want of calmness of others. And Jake Hostutter declared, that when he was squeezed through the front door---"a pile of women five feet high, was laying before it."

But the reverend fathers, where were they? Their instant and universal impression, seems to have been, that it was all a premeditated affair---and that a Protestant mob was about to lynch the whole brotherhood. A guilty conscience needs no accuser.

In this idea, the head shepherd, played the hireling and put off. "Holy Virgin Mary"---cried "my lord Purcell" "pity and save us;" and suiting the action to the word---he made himself scarce through a side door ---and was seen no more.

An assistant priest still more alarmed, escaped from the house and was caught half deranged with fright, and half dead with the unusual labour---puffing and running, in full canonicals, in the suburbs of the city; and with great difficulty was soothed, and brought back.

The parish priest, the incumbent of the place, more resolute, began a harangue to the *Protestant* spectators, who composed at least nineteen twentieths of the audience—the purport of which was, to remind them, that *they* at least, were in no danger---as dogs never eat dogs ---and therefore Protestants would not mob Protestants. We grieve to say, the inference did not commend itself to the affrighted multitude. But Colonel S—, taking the idea possibly from the priests' attempt,---came forward into the chancel---and would have mounted the pulpit---in order to speak to the people---and restore order. Sacrilegious attempt! Vain thought! It was a consecrated pulpit; that far the work was completed; and better let the whole perish, than permit a heretick to set foot in that holy place. And boldly and successfully did the *father* resist the unbelieving Protestant; and onward raged the storm.

Impelled by a similar idea, a German musician in the gallery---leaned over the rail and began to shout in a lingo which nobody comprehended---that there was nothing to be feared; but his looks, gestures, and tones, betokened that *every thing* was to be feared. Whereupon the fright only the more increased. And when as a final and desperate resort, the orchestra struck up its various and discordant tones---to sooth and quiet, or at least disenchant the crowd of its terrible panic; the uncertain sounds, frightful and unlooked for, augmented a confusion now trebly confounded.

At length however the terrible scene passed off. One by one, through doors and windows---the gaily dressed crowd sallied forth rumpled, agitated, and fatigued.--- And when the last had escaped, it was found, but apparently not before, that the house was not burned---and that the gallery had not fallen!

First came the hour of enquiries. And like the formal report of a colonel when the army lay at Norfolk during the last war---this contest, like his, resulted in their being, killed---none; wounded---none; missing---none! Frightened to death, and befooled out of their wits; almost all!

The next hour---was one of convulsive laughter!

How wonderfully is man created!---What a show was this---what people these to be so moved by it---what a scene---what a result!

But the *poor priests* after all their terror and mortification, had this serious difficulty left. The consecration of the house was only half finished. What questions for the casuists spring therefrom! Is it a half consecration of the whole house; or is it a whole consecration of half the house? If the former, is the last half of the whole ceremony to be performed; or must the whole be half performed? If the latter, must the remaining half of the house, until it is also consecrated---be considered sanctified by the part already finished, or only in expectancy and capacity of consecration---or as being still the abode of the evil spirits who were so laboriously exercised out of the other half?---These are serious and weighty, as well as difficult questions. We shall therefore tranquilly await their solution; hoping that 'my lord Purcell,' will soon disembarrass himself of the *mistakes* about the quotation from LAGORI, and the free schools of Cincinnati, and turn his great and enlightened faculties to them.

No one who remembers the grace and fervour with which he publicly commended the system of popular education in Ohio, to the good people of America, at the very moment he was secretly and officially denouncing the same system in his correspondence with the Leopold Institution in Austria; nor any one who considers the inimitable composure with which, in his debate with Mr. Campbell, he pledged his veracity, his honour and his character, that certain passages alledged out of *Lagori*, were not in the book, saying all the while, that he was perfectly familiar with its contents and had used it for years as a text book---when lo! the very passages were verified after the debate was over, out of the very book, by Mr. Smith (a converted priest;)---when these things are considered, no one can doubt, that "my lord Purcell," is the very man, for hard questions and difficult cases. Let us therefore patiently await his decisions.

NUMBER XIX.

LENT—ITS CURIOUS HISTORY—AND PRESENT STATE.

WE are in the midst of this *joyous fast*---which like every thing else papal in modern times, says one thing, and means another. The subject is worthy of a moment's consideration---if it were only because such multitudes of our fellow beings deem it so. We have therefore taken the pains to examine THOMASSIN'S *Traitez Hist. et Dogmat des Jeunes de l'Eglise---Baillet Fates Mobiles*, and the *Grand Dictionaire* of the Priest *Moreri*

---in relation to the matter. The result of our investigation follows.

Lent was originally a protracted fast immediately preceding EASTER---which the reader is aware, answers to the feast of the passover amongst the Jews. At first the fast was voluntary, and rigid; but for no certain period; ordinarily for a few days only. There is no trace that any obligation to keep a stated fast was supposed to exist, in any part of the church, before the middle of the third century. And even after such an observance was supposed to be obligatory---it was for a long time unsettled what number of days should be kept as a fast.—When a fixed time was first introduced, it was the period of *thirty-six* days; but even then there was no regularity in its observance. For while the Latin church kept a fast of six weeks before easter, the Greek church observed one of seven weeks. Both however pretended to keep the same number of days---as the Greeks did not fast either on Saturdays or Sundays of lent, except holy Saturday; while the Latins fasted every Saturday---and thus equalised the number of days. The number of days seems to have been fixed at thirty six, upon the idea of *tything the year*, and consecrating a tenth of our time to God, by mortification and penance. The views of the Greek church on the whole matter, and their reasons for adhering to a practice different from that of the Latins, were fully set forth in the council of *Trullo* A. D. 642.—During that century (the seventh) the number of days was increased to forty, in the Greek church, in imitation of our Lord's fast; and the same change took place amongst the Latins two centuries later. But still the Greeks took nine weeks to obtain their complement of days, and the Latins but seven weeks for theirs, on the principles already stated. But many particular churches long held to their more ancient customs, of various kinds; as in Milan, for example, where as late as 1563, it required all the authority of *St. Charles Boromio*, backed by the power of the Roman See, to enforce the uniform observance of the Latin system.

The manner of keeping lent was at first, and for some centuries, strict. In the western churches, meat, eggs,

milk and all preparations from it, and wine, were forbidden entirely; and but a single meal of any thing, and that towards night, was allowed each day. Fish were not forbidden; though many voluntarily abstained from every thing but fruits and vegetables. As to fowls—it was pretty early contended, that they were created on the same day as fish and like them, *out of the water;* and that therefore they were admissible like them during lent.—But this motion of the flesh, was not at first well received.

In the eastern church lent was always more rigorously kept—and the people generally confined themselves to bread and water with vegetables. Many of the monks, however, (jolly fellows !)—revolted at this thin diet; and those especially of Pontus and Capadocia insisted on the *duty* of cooking a little salt meat with their vegetables. We condemn them not. But as the proverb says it is not just, to make fish of one and flesh of another,—it had been well perhaps, if they had stuck to salt fish instead of salt meat. At least the proverb contains as much reason, as they had who insisted on eating fish, *as a fast*, because Peter was a fisherman. And for the same reason why not eat men? For Christ told Peter he should be a *fisher of men.* The council of *Ancyra*, in substance allowed the meat. But ST. BASIL, in his constitutions, denounces the monks as Eustathians. We rather guess his saintly eyes would open wide, if he could attend one of archbishop Eccleston's fast suppers.

In the progress of time the rigor of fasting insensibly diminished; and as early as the beginning of the ninth century—wine, eggs, milk, butter and cheese—were permitted freely; first to the *unwell*,—then to all who had not other *proper* food to support them under their *necessary* labours. Give a priest *one* unknown quantity in an equation, and he will bring out any desired result But with *three* such in one proposition, and his own bowels the umpire,—"good night to Marmion." Still, however, the fast was thus far kept—that only one meal a day, and that towards night—was allowed. Though this is a *fasting*—better than the *feasting* of half mankind; who during the whole period of the earth's duration have probably not enjoyed one hearty meal a day, of nutritious and palatable food.

By and by another device was fallen on, to mitigate still farther this pretended starvation of forty days. The pope of Rome, made money from every thing else; why not from a man's stomach? Why should his abdomen be more sacred than his brains or his heart? The power of dispensation had just as good a fulcrum in the duodenum as in the jaws; and liberty to eat may be better granted, than that to foreswear one's-self. What was begun, as an exception, soon became the rule. In 1475, the pope's legate gave a dispensation, to Germany, Hungary and Bohemia, to eat eggs, milk, butter and cheese, for five years, during lent. At length even the bishops in their Synods accorded such dispensations; and at present it is an outrage never once thought of, that a papist can keep such a fast as lent—for forty whole days—without eggs, milk, butter, cream and cheese! It is well for them, that none of them are dispeptics, for such fasts as these would kill them outright.

But as to the single meal per diem. Is there no remedy for such a serious affair as that? Let us see. Till about the year 1200, the Latin church enforced the necessity of eating only once---and that after vespers---in other words, towards night. As to the Greeks, from the sixth century, they had dined at mid-day, and taken a collation of fruits and herbs at night. In the thirteenth century the Latins began to indulge themselves in a few conserves to strengthen the stomach during the day---and to take a *collation* also at night. This word is borrowed from the life of the cloister---where the deceitful heart, above all places, seems to learn the art of calling "evil, good---and good, evil." After supper the religious professed---had in many instances a rule to gather themselves together, for the reading together in public of such things as their superiors prescribed; and especially the *Conferences* of the holy fathers, called in Latin *Collationes*. After the reading---came the drinking, on fast days, of a little wine---a very little;---and this was the real *collation!* So far, so good. One meal per day---and that very late ---nominally stood, as the rule. But that from being scant and coarse, had long become, as we have shown, generous and immense. And now we find, how it became gradually flanked before with *conserves* and behind with *collations*. Sweet meats and wine, are not generally considered a very meagre diet.

The next step, was if possible a still more cunning and complete alleviation of all the horrors which habitual self-indulgence would experience, under a forty days period of temperance;---fasting being any longer out of the question. This was a contrivance to put things forward, so that the chief meal of the day should not be so near the close of it, and therefore so many previous hours of the morning not be lost on mere *conserves*. Yet the thing was difficult because it was established like the immoveable hills, that the meal must be *after vespers*---and *vespers after nones*—which from time immemorial, were respectively at sun-set and three hours after mid-day. The matter came about thus: they who could not attend the celebration of the "divine office"—nor observe the canonical hours, could hear the bells as they sounded for them, and could regulate their meals during lent thereby. And if men cannot *fast* with the church—it is nearly as good to *feast* by its rule. Thus the hour of afternoon service became the signal for eating; and the practice became universal—not to eat dinner—that would be horrible—but to advance supper three hours! That is, to sound for the "divine office" at three o'clock in the afternoon, being the regular hour for *nones*; to celebrate mass immediately afterwards; and *vespers* directly after mass; and *supper* directly after *vespers*. This process brought the *supper* on at four o'clock in the afternoon, instead of at seven or eight.

This idea once struck out, smoothed all before it. The emperor Charlemagne was a quick witted as well as a strong fisted chap, and in his religious sentiments full half a Protestant. He preferred three o'clock for his dining hour; and therefore mass was said at two, and *vespers* and *supper* came immediately after—still eating after sunset, but advancing the hour of sunset! The monkish historians excuse the emperor for this trespass on the sun—by saying that as he was served at table by the sovereigns whom he had subdued,—who afterwards

sat down and were served in their turn by counts and earls—and they by inferior dignitaries—through a long series; if the emperor had not eaten till after the regular sunset---the last of his serving-men could not have eaten before midnight. It was far more reasonable that the sun should set a few hours sooner than usual, during lent, than that the emperor's household should change either their hours or their habits.

If the matter had stopt here, the sun would probably have put up with the arrangement; and all things considered, would have got off on better terms than any other entity that ever had to do with her of Babylon But things did not stop here, and requirements were made and continue to be made of the sun, which are hardly to be considered reasonable by any candid person. In the tenth century the custom of eating *after sun-down*, at the hour of three P. M. *(nones)*---was universal throughout Italy; where they commenced the "office of none" during lent, about noon, following it with mass, vespers and gluttony. It was not before the twelfth century that this practice was fully established in France. Before the year 1500---the hour of *supper* had been insensibly advanced to *mid-day!* And then *nones*, or three P. M. came about nine o'clock in the forenoon, and *vespers*, or sunset, at least an hour before the sun reached the meridian!! Thus stands the matter to the present hour: and the world will be so good as to remember, that during lent, the sun sets at eleven o'clock in the morning. There can be no doubt of it, for the acts, reasonings, and declarations of the infallible church, are express to the point. Nor is the proposition, though rather startling at first, at all harder to receive, than fifty others put forth on the very same authority. As for example---that the soul, body, blood and Divinity of Christ, whole and entire, is contained in every particle of the consecrated bread and wine. That is, that there are a thousand millions of Gods in an inch square of cake; that a priest by saying "*hoc est corpus*" can create Gods, *ad libitum;* and that every communicant eats them by myriads.—Down, with the sun, for us; it is far more credible than most of the capital doctrines of popery.

Now all things considered, lent is not so formidable an affair. Here are *conserves* to strengthen the stomach---just at will: here are eggs, butter, cheese, milk, cream, all kinds of fruits, all sorts of vegetables; and here are all kinds of fish, embracing oysters, lobsters, terrapins, green turtles, and the innumerable tribes of things that live wholly or chiefly in the water. These are the undisputed property of the most rigid and abstemious Papist during all lent, at least once every day, in quantities to be decided by his personal capacity. Then there is a multitude of other things, about which the church is not quite certain---and which may be eaten or let alone; and then other immense classes which are *maigre* or not, and so admitted or not according to circumstances—such for example, as the time it takes the gravy to get cold—&c. &c., which also, the operator must settle, or get his confessor to settle for him, as the cases occur. Then to finish the day—(as the main meal can be taken any time after vespers, and vespers can be said at any time)---------it is to be remembered---that the *collation*, as to length, breadth, and thickness, is entirely an open question. This is the state of the case for those who pretend to keep lent regularly. But there are many alleviations even to this abundant provision. The *infirm* are not expected to keep lent. Nurses and pregnant women are not required to do it. No one under twenty-one years of age, nor above sixty, is bound to keep lent; nor are any of any age who live by their daily work. To all this add, the annual and now stated dispensation of the pope allowing to all the faithful, the privilege of meat (which seems to be the only forbidden thing) two or three days in the week; and the standing power to *sell* dispensations from all parts of the fast, to all who will pay for them; and the idea of the *eating department*---of a Papal *fast* will be fully before the mind.

It is not easy to decide whether it would be more appropriate to mock or to weep over this exhibition of hypocritical sensuality, and childish self-delusion. Why, this fast is absolute luxury, compared with the habitual state of nine-tenths of the human race, from the foundation of the world; and yet, it is held up before the world as a period of deep mortification, and before God as a

ground of justification and acceptance, on account of its extreme severity. We verily believe, that any man of temperate habits who would faithfully keep one lent, as the papal monarch would not only allow but commend him for keeping it, would encounter serious risk of a surfeit; if not of radical derangement of his health, by the excesses of the table. And this is precisely the way in which most papists who can afford it, keep lent. It is with them a period of excessive indulgence, far more frequently than of any, the least, real abstinence; and fasting, as applied to their lent, is mere mockery.

Formerly, says the father THOMASSIN, continence, abstinence from gaming, from public amusements, and from litigation, were enjoined during lent. As the injunction had no effect, and they who gave it never thought of obeying it—it was, perhaps, as well to omit the repetition of it. But what a religion is that, in which conformity to the world, mutual contentions, gambling, and incontinence, were always allowed, except for forty days of each year; and latterly are hardly rohibited, even during lent!

It is extremely remarkable, that the Bible should have designated with the most exact and unerring precision —the apostate church of Rome, by every one of its characteristics, down to the most minute. As in this case, by the singular characteristic of its pretended fasts.—These are the marks of the apostacy of the "latter times," recorded in *1st Tim.* iv. 1—6. A departure from the faith; giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; (oh! how illustrated in the present subject;) having consciences seared; forbidding to marry; AND COMMANDING TO ABSTAIN FROM MEATS!—*Now we search in vain for any thing absolutely forbidden to be eaten during lent, but meat!* Fish is permitted; fowl is disputed about; *flesh alone is forbidden:* —it can be eaten only by dispensation! And upon this minute but fatal mark, the Eternal Spirit fixes its ineffaceable malediction! Yea, he makes the putting of our "brethren in remembrance" thereof, one evidence that we ourselves, are "good ministers of Jesus Christ!"—Beloved Christian brethren, we have in this, discharged

our conscience and our duty. Will you credit our report—and help our labours? Unhappy, deluded fellowmen—we lay before you this necessary, though it may be unpalatable evidence, that your hopes are founded on nothing better than sand! Will you receive the admonition—cast your idols to the moles and bats—and live by faith in the Son of God?

NUMBER XX.

"THE BIG BEGGAR-MAN."

THIS appellation has been given to DANIEL O'CONNELL, by his political opponents in great Britain, and like many other nick-names, it fit so exactly, that it has stuck like a *san benito*. For above twenty years, O'CONNELL has been in the receipt of a princely revenue, wrung by the most inflammatory and exciting appeals, from the poorest peasantry in Europe. Think of forty thousand sterling a year, dragged out of the starving population of Ireland, in sums varying from a half-penny, to a shilling, at a time!—It presents in the strongest light, a picture of national devotedness,—sported with and abused by the vilest, most selfish, and most detestable individual baseness.---Poor Ireland! Is she doomed forever, to fall into the hands of pitiless enemies, or faithless and unworthy friends?

MR. O'CONNELL's position and enormous power, render him an object of curiosity at least,---to all mankind; but when reference is had to his relations and feelings, towards the United States, and his capacity to do us damage, it becomes important to us to understand and appreciate him distinctly. His influence over the Irish members of parliament is such, and the parties in the House of Commons are so nearly balanced, that this indivi-

dual has had it absolutely in his power, since the passage of the Reform Bill in 1831---to change the British Government at any moment he pleased; while, nothing but his command has been wanting, for the last ten years, to excite a civil and religious war in Ireland, and arm the entire papal population of the three kingdoms in a death struggle for supremacy. His influence upon the people of this country is, first, indirect; that is his influence in shaping the policy and giving tone to the feelings of the British Cabinet, and in changing that cabinet at will; and in modifying the relations and conduct of all papal states to us, by his influence upon them, as the leading papist of Britain. But secondly, his influence to do us damage is direct; first, by its exercise upon the entire mass of our papal population, secondly upon the Irish ecclesiastics and papists settled in this country, and thirdly upon the abolitionists of the U. S.; and all who have paid any attention to the progress of affairs, know that he has all these interests, either in humble subservency, or close league with him.

Let us then, attend for a moment to some of the sayings and doings of *the Big Beggar-Man*, that we may have a clear idea of what he is, how he feels towards us, and by what means he proposes to act upon us.

The first extract which follows, is taken from the *London Patriot* of Nov. 27, 1837. It is part of a speech delivered by O'Connell in *Exeter Hall*, on the 23d of the same month, at a great meeting of "anti-slavery delegates from all parts of the United Kingdom." So much only is quoted, as relates to this country, indeed not the whole of that.

Remember you have only so cast your eyes beyond the American waves, and see what is about to take place there. Behold those pretended suns of freedom, those who declared that all persons were equal in the presence of God, that every man had an inalienable right to liberty—and proclaiming it, too, in the name of God—behold them asseverating it in the name of honour, their paltry honour. (Loud cheers.)—They are at this moment organising new slave states. Remember that another country has been committed to slave-holders. They have seized upon the territory of Texas, taking it from the Mexicans, the Mexicans having abolished slavery without apprenticeship. (Loud cheers.) Remember that they have stolen, cheated, swindled, robbed a country, for the horrible purpose of continuing it in slavery. (Hear, hear, and cries of "Shame.") Remember that there is a treaty now on foot, in contemplation, at least, and only postponed between the President of the United States and these cruel ruffians, till this robbery of Texas from Mexico can be completed. Oh! raise the voice of humanity against these republicans, who have sentiments of pride and feelings of self-exaltation. (Cheers) Let us tell these republicans, that instead of standing the highest in the scale of humanity, they are the basest of the base, and the vilest of the vile. (Immense cheers, waving of hats, and cries of "Hurrah.") There is a community of sentiment all over the world, and on the wings of the press, whatever so humble and insignificant an individual as myself addresses to you will be borne across the waves of the Atlantic—it will go up the Missouri, it will be wafted along the banks of the Mississippi, and it will reach the infernal Texas itself. (Immense cheers.) And though the Pandemonium may scream at the sound, yet they shall suffer from the lash of human indignation applied to their horrible crimes. (Loud cheers.) If they be not arrested in their career of guilt, four new slave-states will flow from it, and from Texas to the Mississippi will be filled with slaves. (Cheers.) O hideous breeders of human beings for slavery! (Cheers.) Such are the horrors of that system in the American States, that it is impossible in this presence to describe them, and it almost pollutes the mind to think of them. Should the measures now contemplated by the Americans be accomplished, these horrors will be increased fourfold. Every commandment of the living God is to be trampled under foot by mammon, and the human soul is to be degraded worse than the degradation of the human body.—(Cheers.) Expect nothing from their generosity. I cannot restrain myself. (Cheers.) * * * * Oh, cry out shame, and let the cry be heard across the waves of the mighty ocean! We are the teachers of humanity, the friends of humanity. What does it signify to us that the crime is not committed on British soil? Wherever it is committed, we are its execrators. (Cheers.) The American, it is true, boasts that he was the first to abolish the slave trade carried on in foreign vessels. He was. But what was the consequence? The man who abolished it, made his slaves at home of more value to him, when he had stopped the supply from abroad. (Cheers.) It was a swindling humanity—it was worse than our 20 millions scheme—it had the guise of humanity, but had in reality the spirit of avarice and oppression. (Applause.) Perhaps I ought to apologise. (Cries of "No, no; go on.") * * * * * * I thank you for having permitted this appeal, but I thank you more for having joined in it. (Renewed cheers.) Yours is not a selfish humanity, confined to any climate. You join with me, and I trust that the period will come when, if America does not redress the wrongs done to her slaves, no civilized man will feel himself justified in associating in private life with an American. (Cheers.) You would not keep company with a pick-pocket or a swindler, a murderer or a robber. (Laughter and loud applause.) And what signifies it to me whether they have murdered and robbed and swindled wholesale an entire people, a young and rising generation, or in any other manner.—(Cheers.)

This veracious and gentleman-like tirade, was delivered from a platform usually consecrated to religious and benevolent exercises and efforts; and from the midst of an array of members of parliament, baronets, doctors of

divinity *(nearly all doctored*, on this side of the Atlantic)---and a strong corps of the squirearchy of England, ---of whom near a hundred are told by rote as a caption to the account of the meeting.

The decided favour with which these vulgar falsehoods concerning us were received, by the magnates of the platform, and the "*British audience*" in the hall---goes farther than any testimony we could personally bring, to establish the truth so little considered in this country, namely, that a deep-rooted and rancorous hatred of America and Americans, pervades the entire mass of the English nation;---mark us, of the *English* nation;---we do not say of the better and more enlightened portions of the Scotch and Irish. There is a party in the eastern section of the United States, whose sentiments, feelings, and opinions, are the mere reflections of this audacious spirit of English society---just enough modified to take off the foreign gloss. Nay there are *parties*---not one, but several. For there is one that sympathises so thoroughly with the tory and high church pretensions of Anglicanism--- as to make its members forget often-times, that they pretend to be Americans and republicans, and cause them to prate about "the church,,' and "*dissent*" as glibly as if they already held tithes, church rates, and pluralities "as by law established."---And there is a second whose whole heart is so engrossed in Englishism, no matter what or how distilled,---whether theatrical with Miss Kemble ---or warlike with Capt. Basil Hall, or infidel with Miss (?) Fanny Wright---or man-womanish with Mrs. Trolop ---or merely twaddling with Dr. Cox, D. D! L. L. D!! --or abolitionist with George Thompson---or *speculative* (at three shillings per head per night) with *the honorable* Mr. Buckingham M. P.---all else is immaterial, so that *English* be the basis of the gruel, it is swallowed more copiously than Dr. Sangrado's patients gulped hot water. We pray all these worthies---not to be choaked with the present dose; remembering it is *rale* English---and that they have swallowed the same before. We beseech our "O'Connell guards"---and "O'Connell blues"---and all that crew of patriots---to take courage and open their mouths wide. Patriotism is a small affair; national

honour and pride are mere figments; and as men owe little to their native land---that little is well nigh nothing in the case of an *adopted* country. But above all, we say to the country---remember O'Connell is a bigoted Papist; remember he is the organ in Britain of the Papal monarchy; remember he is the mouth-piece of the British Papists; remember there are SEVERAL HUNDRED THOUSAND *foreign Papists* now dispersed throughout the United States who are capable of bearing arms, and who are absolutely subject to the foreign priesthood scattered amongst them, holding commissions from a foreign potentate, and making periodical reports, as spies to him of our condition; remember that the bulk of that priesthood are the countrymen and former tools of this very O'Connell---and are thoroughly imbued with his prejudices, his passions and his principles. Remember these things; for verily there is a day of reckoning to come.

It would be well, if it were within the present design, to direct the reader's attention to the braggart boastings, of what England has done and must do; and to the temper with which the crowd received these disgusting ebulitions of national vanity. Let America learn from this how to believe what England says, respectively of herself and others. Let her learn to appreciate herself. Let her recollect that England treats all the world on the same principles here exhibited and rapturously applauded, as regards us—and let her do justice to other people, underrated through a too easy credulity of such billingsgate. Let her place the opinions and the influence, moral and literary, of such a people, where they deserve to be placed—that is the very lowest of all in the scale; and by an enlightened public sentiment, frown down the American toad-eaters who regulate themselves after such a model.

We fear it will hardly appear credible, that on the very occasion and platform from which the foregoing extract was bellowed forth against us and in praise of England; the most conclusive proof was furnished that a state of things far more horrible than ever did or ever could exist in any part of the United States---at that very moment existed, yea had been created, in immense portions of the

British empire, by the policy of the government and the direct force of positive law. Proof for example that in many of the British possessions, slaves confined in jail were well nigh starved; that females were whipped to death—and false verdicts sworn to; that slaves when regularly at work, were often put on half allowance of food; that cruel, novel, and frightful punishments were inflicted publicly on the aged and the sick; that in every conceiveable way, those called apprentices, (and of whose *liberation* such lofty talk has gone out through all the abolition press of this country,) were cheated, deceived, defrauded, oppressed, starved, beaten, and killed outright. Yet to all these points the proof was complete—at the very moment when the unblushing insolence we have quoted was uttered by O'Connell. Upon the single subject of the flogging—by law observe, of unhappy *freemen liberated (!)* in the British West Indies, we take the following table, from a speech of Mr. Bowley, of Gloucester, made a little while before O'Connell's.

"CORPORAL PUNISHMENTS WHICH CAN BE INFLICTED ON APPRENTICED LABOURERS UNDER THE EXISTING LAW IN THE ISLAND OF JAMAICA.

Absence for two days in a fortnight	20	*Lashes.*
Refusing or neglecting labour	20	"
Wilful negligence—damaging property	20	"
Drunkenness—first offence	20	"
Frivolous complaints	20	"
Absence for three successive days	30	"
Wandering beyond plantation without leave	30	"
Absence for one week	39	"
Insolence	39	"
Keeping fire arms, gunpowder, &c.	39	"
Insubordination	39	"
Drunkenness, second offence in the same month	40	"
Endangering property by careless use of fire	50	"
Ill using of cattle	50	"
Injuring property	50	"
Destroying property	50	"
Combined resistance	50	"
Riotous assemblage	50	"
Attempting to quit the island	50	"
Indolence	50	"
Neglect of work	50	"
Improper performance of work	50	"
Assisting apprentice to quit the island	50	"
Establishing a distinct community	50	"
For inferior misdemeanours, whether against employers or any other persons	50	"

Under the slavery law there was no domestic offence punishable with more than thirty-nine lashes, but under the apprenticeship system here is a list of thirteen distinct offences punishable by fifty lashes."

Let no one imagine that this ample catalogue of offences slept in humane forgetfulness---in the hands of those who had already received *twenty millions* sterling—(equal to about *one hundred millions of dollars*)---in lieu of all the rights of property in their slaves; who were thenceforth—as our abolitionists assert, *freemen.* Alas! for such freedom! For says "*Big Beggar Man*" in the very speech already quoted from;

"I have had a melancholy account of the number who have been punished and flogged under the new system. In Jamaica, there are two hundred and sixty thousand of these persons now called apprentices—it is a wrong word, better call them slaves at once—it is a shorter word, it saves time, and it has another recommendation, it is more accurate. How many of these have been punished under the law of liberty? Upwards of thirty-five thousand males, and upwards of twenty-two thousand females —(Hear, hear)—making a total of fifty-eight thousand, four hundred and seventeen, being one out of every five. (Hear, hear.) And that in what period? In twenty-two months. No less than two hundred and forty two thousand, three hundred and eleven lashes were bestowed under this system of freedom.

"In point of law and of plain common sense, the females under the apprenticeship system could not be flogged because white persons could not be flogged under the apprenticeship law; and it was only left open to flog apprentices for the same crimes that white persons might commit. They were intended to be put upon the same footing. True, the females are not ordered to be flogged—they are sent to the treadmill, but there is a man who flogs them there if they do not *dance*, as they call it, according to his pleasure. The poor creatures there receive the most brutal treatment. There is only one case with which I will trouble you. A letter has been received from a Baptist missionary at Falmouth, which states that a respectable female, one of the members of his communion, was sent to the workhouse for two weeks—for what do you think? for taking Morison's pills. (Laughter and cheers.) Really it seems ludicrous. The committal is dated in the present year, and was issued by special justice Price. It was written upon it, "For rejecting medicine, and taking nostrums." There was endorsed upon the committal, "Very insubordinate." For taking Morison's pills she was to be put upon the treadmill twenty minutes daily for a fortnight. There is no man in this country brutal enough to place any female upon the treadmill—(Cheers) —it is a punishment reserved for ruffians of the male sex. In Jamaica it seems that an unfortunate woman, for imagining that she could be cured by a quack medicine—an imagination which is entertained by many respectable people in this country—is sent for a fortnight to the work house, to be put on the treadmill twenty minutes daily. (Hear, hear, hear.)"

We know not how we could more appropriately conclude this article,---or how convey to our readers more

vividly a picture of the recklessness, turgiversation, and moral worthlessness of this prince of ruffians and blackguards---than by laying before them the following brief synopsis of O'Connell against O'Connell. It is taken from the London *Record*, of December 7, 1837, where it is credited to *Frazer's Magazine.*

O'CONNELL HOT.	O'CONNELL COLD.
1. "Lord Brougham is the pride of England."—*Speech in Dublin, Dec.* 1830.	1. "Buggaboo Brougham."—*Letter, dated Aug.* 24, 1833.
2. "My excellent friend, Mr. Raphael"—*Address to the Electors of Carlow*, 1835.	2. "The most incomprehensible of all imaginable vagabonds, Alexander Raphael."—*Letter to the Electors of Carlow, Nov.* 1835.
3. "Mr. Guinness is a liberal Protestant of high character and respectability."—*Mr. O'Connell's Speech concerning the Dublin election of* 1832.	3. "Do not drink his beer."—*August*, 1837.
4. "The consistent and liberal Earl Grey."—*June*, 1830.	4. "There is another and a greater enemy to Ireland, Earl Grey."—*Letter, August* 24, 1832.
5. "Sir Charles Coote, one of the best men and landlords in Ireland."—*Mr. O'Connell at the Catholic Association*, 1825.	5. "It is cruel that Queen's county should be represented by that petty curmudgeon, Sir Charles Coote."—*Speech at Stradbally, Jan.*, 1836.
6. "I enclose you the ballot of this morning. Nothing can be better. Yours, &c., DAN. O'CONNELL."—*Letter to Raphael, June* 18, 1835.	6. "My opinion, from the moment the ballot was struck, was, that it was hopeless to contest the matter further."—*Letter to the Electors of Carlow, Nov.*, 1835.
7. "Honest Jack Lawless."—*Speeches up to* 1832 *passim.*	7. "Jack is in the dirt now."—"He has made an attempt to get out of a situation into which he had got by his foul delinquency."—*Speech, Jan.* 2, 1832.
8. "The straight forward Marquis of Downshire."—*Speech at the Catholic Association, Jan.* 1829.	8. "Downshire, famous at all times for gross duplicity."—*Aug.* 25, 1834.
9. "A former Duke of York, the legitimate King of England, was dethroned by the English Whigs, although he could only be charged with the crime of proclaiming perfect liberty of conscience."—*Speech Nov.*, 1826, *at Dublin.*	9. "The Restoration came next, and the son of him they had beheaded was guilty of most abominable treachery; so they made him abdicate."—*Speech in Manchester, in* 1835, *against the house of Lords.*

10. "Mr. Mahoney is up for Kinsale; it could not have a better representative."—*Speech of National Association, June*, 1837.	10. "He (Mr. O'Connell) had no hesitation in saying, that, instead of being Ireland's pride, Limerick would be her shame, if she returned Don Pomposo Mahoney.—*Decemb.* 3, 1832.
11. "We never can be too grateful to Sir Francis Burdett, for the manner in which he introduced our Bill, and for the unwearied exertions he has made, and is making, in our cause."—*Letter, March* 7, 1825.	11. "That dotard, Burdett;" "that old madman, Burdett," &c. &c."—*Speeches in* 1837. "Burdett is a sort of incarnation of the impenitent thief upon the cross."—*Speech at Stockport, Nov.* 13, 1837.
12. "The Roman Catholics are to my certain knowledge, as much attached to the connexion between Great Britain and Ireland as the Protestants can be."—*Evidence of Mr. O'Connell, before a Committee of the House of Commons*, 1825.	12. "Hurrah for Repeal! Wild Irish cry"—*Motto of O'Connell, Letter to Lord Duncannon*, 1834.
13. "A better family than the Kenmares does not exist, and it possesses a high claim to the praise of Kerry."—*Oct.* 6, 1834.	13.—The tyrannical Kenmares." *Nov.* 1834.
14. "He was happy to say, that Mr. Lamb and the Duke of Devonshire would be opposed in Dungannon, by a gentleman who had given, in 1826, the most powerful aid in freeing Waterford from the Beresfords." "He took credit to himself for inducing such a man as Mr. Galway to come forward."—*O'Connell's Speech, Dec.* 2, 1832.	14. "What a Luttrell that Galway is! Don't mind such traitors as John Matthew Galway!—*Speech in August*, 1834.
15. "The noble and high-spirited Lord Londonderry!"—*Jan.* 1829.	15. "The frantic Lord Londonderry."—*Jan.* 22, 1836.
16. "The independent electors of Kerry."—*Speeches passim.*	16. "If any man vote for the Orange Knight of Kerry, let a death's head and cross-bones be placed over his door," &c.—*Speech at Tralee, during the election of* 1834.
17. "Lord Anglesea is Ireland's friend."—*Speech at the Catholic Association, Nov.* 1828.	17. "Anglesea 's a Welshman;" "ten-gun brig Anglesea;" "Algerine Anglesea," &c. &c.—*Speeches passim during* 1831 *and* 1832.
18. "The bone-grubber Cobbett;" "the venal Cobbett."—*Speeches during* 1828.	18. "My excellent friend, Mr. Cobbett."—*Speech at the O'Connell dinner to Cobbett, in* 1834.

What a detestable ruffian! What a graceless turncoat! What a compound of fawning vulgarity, braggart insolence, and shameless lying!

This is, *par excellence*, the papal statesman of the day! This is the grand mouth piece of the "great Irish nation"! This is the champion of the only true church and of universal civilization! Brother of the sun, father of the moon, pet of John Bull, son of the pope, brother of the priests, ally of the abolitionists!---

And whether shall we more deserve the pity or the scorn of all coming ages, if such an influence, originating from such a source, propagated through such channels, and exerted for such ends,---is allowed to have its vile and audacious course, and to effect its horrible objects?

NUMBER XXI.

VOCATION AND PREACHING OF ARCHBISHOP ECCLESTON.

THE Roman ministers of religion, are not set apart to *preach*, but to *sacrifice*. Their system proposes to save men by ordinances, and not through the truth, taught of God, and received in the enlightened love of it. This is a characteristic and all-pervading distinction, between the religion of God and that of the pope; and between the ministers of one and the other. The ministers of God *teach* the people; this is their mission, their work, their vocation:---"*teach all nations*" is our great and divine warrant. The ministers of the pope, *sacrifice* for the people; this is their faculty, their ordained office; "*receive power to sacrifice, for the living and the dead,*" is their word of induction.

It is most natural therefore, that we never offer any sacrifices; above all, we never pretend to repeat the crucifixion and to sacrifice again the Lord of life. It is equally natural, that they should teach men nothing; and least of all, that they should make public instruction in vital godliness, the end of their ministrations.

In countries truly papal, there is no regular preaching of the priests. During most of the year, none of the priests,—not one, preaches at all: and during their period of riot and excess, called lent, when they fast on the luxuries of the earth, a very few specially set off for this service, deliver discourses to the public, about every thing but grace and truth. In all countries the bulk of the papal priesthood, are utterly incapable of preaching; thousands of them never attempted it in their lives; and very few of those who do, are equal to the poorest preachers in the poorest Protestant sects. In general, the higher the dignitary the poorer the preacher, and the less he pretends to speak in public.

A very strong confirmation of these remarks is to be found in the condition of the papal clergy in the United States. There is not one tolerable public speaker amongst them; and of a dozen or fifteen bishops, hardly above three ever attempt to preach. Of these, "*my Lord Purcell*" and "†. *John*, *Bishop*" alone make any serious pretensions. The former we apprehend, will be apt to consider the laurels won in controversy with Mr. Campbell, enough for one "servant of the servants of God:" unless indeed he condescends to appear before the vulgar crowd once more, to give them a new version of Lagori, or a further exposition of his sentiments on the subject of public schools.—Poor Bishop England, ought to keep in practice somewhat more regularly—or he will forget how to speak English, and spoil his attitudes by disuse. The last time we heard him,—he could hardly lap his arms over his chest, in his favourite mimickery of the posture of Napoleon, (though he had this excuse for awkwardness and obesity, that lent was just over;) and his enunciation was so thick, and so Milesian that we had difficulty in following him.

We are happy to be informed that Mr. Eccleston, who honours our good city with his habitual abode, has some thoughts of turning out orator. The following letter, will be joyfully read by the archbishop's Protestant friends; for we have generally heard him commended for much better skill in a dinner than a sermon, and far more elegant taste in fasting, than in discoursing to the people.

As to the sample of a sermon from him, furnished us below, there is nothing to be said. The doctrine is stereotype papal: you will hear it from all the draymen of their party about town. We must make allowance, however, for a beginner: and no doubt, when the weather gets cooler and the worthy gentleman ventures a few more times, in the villages about, he may be able to make a pretty fair debut in his spacious cathedral. This is greatly to be desired; for really the people who pretend to preach there, are a great scandal to holy mother, and a terrible bore to the hearers.

We are the more encouraged about the archbishop, as we happen to know, by report, on undeniable evidence however, the nature of his vocation to the ministry.—And by way of encouraging his present efforts, we will tell the story, to his praise. We had it from the mouth of him who was actor in the scene.

The archbishop was born and raised an Episcopalian; as was his immediate predecessor. When just grown up, his wish and purpose was to enter the army; and he and the individual who told us this story, applied for cadets' warrants, for the military academy at West Point. "We stood," said our informant, "at the corner of Gay and Baltimore streets, anxiously looking to see the carriage of Mr. Harper who was then in Congress drive up to his door. It came. I was deputed to call on him, and ascertain the success of our application; while Eccleston waited my return at the street corner. The quota of cadets for Maryland was full; but we were told, we could get midshipmen's warrants in the navy."—This was reported to the embryo soldier; and the two young men consulted a moment and pondered in deep thought in our most public street. "Well," said he, breaking silence, and ripping out an oath,—"good evening—*I will turn priest!!*"

Here is the vocation of the vicar of Christ in North America! "*Good evening,—I will turn priest!!*"

This may be about twenty years ago. Behold the fruits of that divine call to the holy ministry!

Alas! upon what slender threads do our destinies hang! Upon what slight and accidental things do the tenor of

our being here, and the issues of our eternal interests depend! Here stands a Protestant boy meditating a career of honour and activity. He is hid from you for twenty years; and when the curtain is drawn, you behold the proofs only of apostacy, superstition, luxury and indolence. Here is a moment's idle conference, at a street corner; and it so unjoints the soul, that the loss of God's favour here, and the deep risk of his endless curse, spring therefrom! How true is that word of our Saviour, that without him we can do nothing! How solemn is that providence, which in a sense, alas, how opposite, leads us, or permits us to wander, through unknown ways!

Romney, Va. August 7, 1838.

Rev'd Sir:—You are afar from being unknown to me by character, though I am an entire stranger to you, yet as such I have no doubt you will comply with the request which is the object of this letter. My request is, that you would be so good as to send me by mail, one copy of the Pope's encyclical letter, which I think you had published some time ago in Baltimore.

One reason for troubling you to send me a copy, is, that the Jesuit priests seem to have their eyes on this part of the country in which I reside, to establish one of their *people traps*, called by them seminaries of learning. Along the river (the south branch of the Potomac) lies a portion of the richest land perhaps in the United States, though small in extent; but it has wealth enough to form the principal attraction for those priests. They have frequently visited it, and have talked of such an establishment to be located in this section of country.

Their archbishop Eccleston has been here. I heard him preach; and although in the course of my life, I have often been engaged in controversy with infidels who denied the truth of the Bible; yet I never heard one of them, I think, say more in disparagement of that book than this archbishop did.

He said that the Roman Catholics took it as part of their rule of faith, but not for their sole rule; that it was not sufficient to be the rule of any man's faith; that no man by reading the Bible without other instructions, could find out a system of religion on which to venture his soul's salvation, or indeed any system at all. That the Bible was a compilation of writings made at different times, for particular circumstances *more* suitable for the occasion that called for them, but not suitable for Christians in all ages of the world. That the authority of the Roman Catholic church was superior to the Bible. That there was no evidence on which to believe the Bible but what that church gave it; without that no man could have any evidence of its truth.

He defended many of their abominations to an extent which I had not anticipated; such as auricular confession, absolution, indulgencies, &c., I was shocked and disgusted at the effrontery of the man.

You know that they are making great efforts to propagate their religion in this country, and flatter themselves that they will succeed. My

apprehensions are formed chiefly on that religion being so agreeable to corrupt human nature. It offers salvation so cheaply through the labour-saving machinery of the priesthood, and has so many attractions for the bodily senses. I was for a long time anxious to see some Protestant, or Protestants, have the courage and ability to meet that arrogant hierarchy in their strong hold, Baltimore; and I am highly gratified to find that you so sufficiently supply that desideratum. My heart is with you every blow you strike.

Rev'd Mr. Breckinridge,
Baltimore.

WM NAYLOR.

NUMBER XXII.

CONJUNCTION OF ST. BACCHUS AND ST. IGNATIUS.

WE suppose our annual notice of the literary gluttony of the corporation of Georgetown college, must be hence-forward omitted; unless indeed we take special pains, to get information and keep the run of their debaucheries in honour of the muses and the Jesuits; strange conjunction and aptly celebrated in rude and coarse bacchanals! For since we began to pay our respects to this annual glorification at the capitol of the nation, of the principles of those whom all nations abhor,---either the public press is getting shy, or the revellers are getting ashamed of day; and what was once blazoned in all the glory of capital letters and lead lines, in the entire daily press round about, is now hid in thin minion, in the form of an anonymous letter, in one corner of an humble monthly, hardly more pretending than our own, in its outer man. In short, what took place on the 24th of July, (1838) at Georgetown, creeps tardily out in the September No. of the *Southern Literary Messenger:* and except this notice by us, has received no additional observance, that we have seen or heard of, from the American press. One single step more, half as long as many already taken---will carry back these annual wine-bibbers to St. Ignatius and St. Bacchus, into the darkness most congenial to both saints and all the worshippers of each.

"*Commencement Anniversary Georgetown college. The dinner, &c.*" Such is the caption of the article commencing "*My dear White,*" and written by a hand full of affection for the college, the dinner, the music and for aught that appears, the drink; as well as for the respectable editor whom he thus fervently addresses. We have no doubt the writer of the article, is every inch a gentleman; albeit, the company was none of the best: and we are equally sure he was perfectly *composed;* albeit, men are sometimes singularly affectionate, at the close of a regular set to, even more humble and meagre than this undoubtedly was.---Nay, he says the treat was in a high degree "interesting, intellectual and social." If it were the two last, the first manifestly follows. And that it was *social*, who can doubt, who knows the powers of a full stomach and a light head? And as *intellectual* may be defined that which pertains to the *inward* or *spiritual* parts,---we presume this feast was intellectual in both respects; although, not perhaps, in the strict sense a feast upon any man's intellect in the proper notion of a meal, as the words naturally imply. A truce to this, however; for with all respect for the author and the article, we concern ourselves only with the feast.

It is rather difficult, always to keep things in perfectly good taste and proportion. We have admitted that a revel was a suitable mode to celebrate the conjunction of Bacchus and Loyola; but we submit that a *very large* feast was out of taste, to celebrate the exit of a *very small* class from the college. As there were but four graduates, we are inclined to think that a lunch, or a breakfast, or a tea drinking would have been more in keeping. It is a strong exemplification of the low state of morals in the country, and the indifference of the people for letters, that this venerable and noble college, where boys *may* learn to read, but *must* learn to feast, should be so neglected; and that these pure, abstemious and patriotic Jesuits, who inculcate a taste and judgment in drinking as well as in studying, should be left with a patronage so shamefully inadequate!

We shall pass by the criticisms of the author on the performances of these four graduates, so far as they are

personal; remarking only, that they seem to us rather harsh than otherwise, towards the young gentlemen. Those criticisms, however, relate in a secondary sense to the teachers in the institution; and deserve a moment's consideration in that regard. It is said, for example, that G. and not D. who received it, was entitled, according to general belief, to the first place amongst the four graduates. A hard insinuation this; but one that the gentlemen who preside with so much impartiality over St. Joseph's college, at Bardstown, in Kentucky, and write such superlative English—will comprehend without an explanatory note, beyond the name of—Howell. —Again, G. though thus distinguished and deserving, was allowed to deliver an oration remarkable for being "strongly imbued with sectional feeling." A sad fault, we suppose, in men charged with the education of youth. Another young gentleman (F.) delivered himself of a very "common place" oration. And a fourth (L.) though very clever, is said to have spoken indistinctly and too fast, and to have pronounced shockingly; in which last excellence, G. who was the best of all, largely partook. The sum of the criticisms on these four performers, leaves us at a loss how to express our admiration of a college faculty, which teaches its pupils to speak too fast and indistinctly, to pronounce badly, to write in a common place manner, and to entertain improper sectional feelings; and which itself, out of four such alumni, confers the first appointment on the wrong person! To make this part of the treat "*interesting*, *intellectual* and *social*"—required, manifestly, neither meat nor drink. This part of the ceremony, was moreover, presided over by the archbishop himself, in great style; and the whole enlivened by a good band of music. So that on the whole, when Mr. Eccleston came to award the prizes and premiums, which he did "with much imposing ceremony" —the people retired about noon—all wide awake; a signal proof of the deep interest excited in all.

This finished the literary or *pretence* part of the affair. The *real* performance was yet to come off; and the *real actors* therefore remained behind. They sauntered about the college,—for the dinner was not quite ready. They

admired the fine prospects—examined one thing and another, in dalliance with languid time—till the signal—the joyful signal was struck; and "I had the honour of sitting down, with other invited guests, *at* (TO, sir, if you please) one of the most sumptuous and social banquets, it was ever my happiness to partake of."

So to work they went; man and boy, priest and layman, from the archbishop down to the most timid freshman; at it they went, eating and drinking; drinking and eating; toasting and spouting; spouting and toasting; "the *venerable (??)* archbishop of Baltimore presiding, with much dignity and urbanity over the festive board."

Well, what of all that?—will some reader say. Not much perhaps. But in these temperance times, the table feats of ecclesiastics, are not perhaps their most honourable ones; nor the capacity to teach children how to "revel in the day time"—the highest recommendation of a college. Still more; it is hardly decorous for those who despise all the dainties of life—to manifest such an unbecoming publicity in their greediness to enjoy them upon every tolerable and some intolerable pretexts.

It is not, however, chiefly because we can amuse ourselves or our readers, with the fooleries of these vile hypocrites—and in doing so turn the public ridicule and contempt upon their doings and pretensions—that we condescend to notice them. It is a small matter, that priest Mulledy, even though lately principal of the college, should make a fool of himself in his cups, and give silly sentiments with his wine. It is nothing to us if he should, at a hint from *Mr. Custis*, (whose misfortune it seems to be, to be ever ready with a speech)—bring in a pantomime to amuse the reverend company, and sweeten the intervals of drink, with Punch and Joan, or any other vain trifling. Nor do we care for the poor scamps who are ever ready as hangers on, to make one in a dumb show, or degrade themselves for good meat, or sing ribald songs as the price of good drink, or smerk in approval of the infamy of a host, in repayment for the good cheer had and expected. These things move us not, except to deep pity—or strong sorrow, or merited contempt.

But at these dabauches, ever and anon, things of high

import leak out, things which challenge the public notice, which confirm the warnings of the people's friends, and reveal the true character and wicked designs, of the pope's minions in this country. Take for example the following:

> Wm. B. Lewis, Lsq., being called on for a toast, gave the health of the archbishop of Baltimore, the president of the day,—who happily replied,—and offered a sentiment in honor of the Order who had founded and reared the Institution, in whose halls the company were partaking of the pleasures of cordial hospitality. To this the ex-rector of the college responded appropriately, and gave the health of
>
> William Joseph Walter, Esq., of England—one of the guests present, a literary friend and brother, who, in his turn, gave "The sons of St. Ignatius; the great promoters of enlightened education, and the firm upholders of truly liberal opinions, throughout the world."

So then, it stands confessed before all mankind, that archbishop Eccleston is the patron of the Jesuits; and that even in his moments of most complete relaxation, his mind never wavers in its purpose to honor them!—Still farther; a company of American citizens are so far lost to all sense of shame, all love of liberty, and all reverence for God, as to drink repeated toasts in honour of the Jesuits! And further still, a vagabond Englishman dares to insult the country by propounding anew such sentiments!

Here then, is the final settlement of this most important question. Archbishop Eccleston is a Jesuit. The Jesuits direct all the affairs, and shape all the principles of the papal church in the United States.

These are startling facts. Though we have long known them—we are shocked at the contemplation of those approaching evils, which this new proof brings so clearly before our minds. Yes, we repeat it; the nation cannot avoid the most dreadful calamities—from this fatal and corrupt society, unless prompt and vigorous measures can be taken to deliver it from the impending curse.

The society of Jesus is the enemy of man. The whole human race should unite for its overthrow. Earth and heaven should rejoice together over its tomb.—For there is no alternative between its total extirpation, and the absolute corruption and degradation of mankind.

NUMBER XXIII.

PAPAL UNITY—ITS NATURE, CERTAINTY, AND ADVANTAGE.

One of the most common arguments of Papists against the reformed churches, is our want of unity, of a common visible head, and of a judge and rule by which to settle and terminate all controversies. With this argument is always united one in favour of papism, because it has a rule of faith, a judge of controversies, a visible head, and absolute unity.

It is easy to determine whether the word of God or the word of man, is the better rule of faith; whether our own judgment, reason, and conscience, or those of other men, be the safer guide; whether a spiritual or a temporal unity be preferable; and whether Christ in heaven or the pope in Rome, be the more glorious head. All this is clear enough—and the two cases supposed, are, relatively, papism and Christianity.

But let no one suppose that the superiority of papism ends even here. How extremely difficult it must always be for Christians to know who is really their Christ, and how he was so constituted—all can tell. But how very easy it is to ascertain who is pope, and what prodigious certainty has resulted from the various changes in the mode of making him—and what immense advantages have thus, in many ways accrued to papism,—all do not know; and therefore we will aid them a little.

The Jesuit Maimbourg in his *Histoire du Grand Schisme D'Ocident*, which constitutes the viii. vol. of his Histories, and was dedicated by him to that cruel bigot Louis XIV. of France; informs us that the popes have been elected at different times, in very different ways. And then he proceeds to narrate briefly and comprehensively some of these, in historical order. We translate pages 11—15 on this particular subject; after perusing which, the reader will be better able to comprehend how remarkably certain and fixed the mode of creating the

centre of unity, the judge of controversies, and the head of the church—is, and has always been.

"It is certain," says the Jesuit, "that Jesus Christ made the first pope, in the person of Saint *Peter*, whom he directed to take care of his lambs, who are scattered over the earth; that this saint declared *Linus* his first successor; and that since that time all the other popes have been elected after the death of their predecessors,—but in modes very different. The people and the clergy jointly, and sometimes the clergy alone with the consent of the people, freely made this election by a plurality of voices, for the first five centuries, until after the death of pope *Simplicius*, Odoacer king of the Heruli and of Italy made a law by which under the pretext of wishing to remedy the troubles and disorders which had sometimes occurred at the election of pope, he forbade any election in future, until the will of the prince should be known concerning the subject who ought to be chosen. This law, so contrary to the liberty of elections, was abolished about twenty years after, at the iv. council of Rome, under pope *Symmachus*, with the consent of king Theodoric who reigned then with much wisdom and equity. But this Arian prince became bigoted and ferocious towards the close of life, and having murdered pope *Saint John*, in prison, he tyrannically usurped the right to create the pope himself, and nominated, *Felix* IV., to the pontificate. The Gothic kings who succeeded him, followed his example, except, however, that they contented themselves at last, with confirming him whom the clergy might elect, but who could not take possession of the pontificate, without the consent of the prince. Justinian, who received the empire of the Goths in Italy, and after him the other emperors, retained this usurped right, and even reduced the church to a servitude so disgraceful, that the pope elect was obliged to pay them a fixed sum of silver, to obtain the confirmation which he was obliged to ask, before he was permitted to exercise any function of his office. Constantine Pogonatus delivered the church from this infamous servitude, by abolishing this base exaction; but still the emperors always retained some authority in the election of popes, who could not be consecrated without their consent and approbation. It was the French to whom the church of Rome owed all her temporal grandeur, and they also resorted to her to full liberty, when the emperors *Louis le Debonnaire*, *Lothaire* I. and *Louis* II. declared by their imperial constitutions, that the election of popes should be free and canonical, according to the ancient customs.

"During the horrible disorders of the tenth century, and in the deplorable estate to which the Holy See was reduced during that period of its extreme desolation, by the tyranny of the Marquis of Etruria, and the counts of Tuscany—these tyrants and the Roman grandees, oppressed anew the liberty of the church, by creating and deposing popes at their pleasure, and according as they were more or less suitable instruments of their passions. Otho the Great, and after him the two other Othos, his son and grand son, after having destroyed the tyranny of those who treated the church so unworthily, retained her themselves in a kind of slavery, by subjecting to their authority the election of popes, who depended on them. The emperor Saint Henry, duke of Bavaria, their successor, restored her to full liberty, by leaving this election to the clergy and people of Rome, after the example of the French emperors, whose donation he solemnly confirmed, when he received the imperial crown at Rome. Conrad the Salique, changed nothing; but Henry III., his son, and Henry IV., his grand son, with the consent of the Romans, and of *Nicholas* II., at the councils of Sutri and of Rome, usurped the power to choose, or to make others elect, whom they would have for pope; which, by their abuse, caused horrible troubles in the church, and in the end produced the war between the popes and the emperors, on the subject of investitures.

Finally, the church having been still farther troubled during almost a century, by the anti-popes, whom the emperors and schismatics on one side, and the factions amongst the people and clergy of Rome on the other, opposed to the pontiffs legitimately elected, peace and the liberty of election was restored by *Innocent* II. For after the famous schism of Pierre de Leon, called Anacletus, and of Victor IV., had been entirely suppressed, chiefly by the labours of Saint Bernard, all the cardinals re-united under the authority of *Innocent*, and strengthened by the principal clergy of Rome, whom this pope with great address united with them in the sacred college, acquired so much authority, that after his death they alone elected pope *Celestine* II., and from that time they have always maintained themselves in the possession of this high privilege, the senate, the people, and the rest of the clergy having finally ceased to take any part in it. At the death of *Gregory* XI, two hundred and thirty five years had elapsed since the cardinals had possessed the sole power to elect the pope; which since *Honorius* III., or, according to some, since *Gregory* X., they did, shut up in conclave; and the election to be legitimate and canonical, was obliged to be free, and by a majority of two-thirds. *Gregory* XI., nevertheless foreseeing the disorders which must arise, if a successor was not promply elected to him, issued a Bull three days before his death, by which he permitted the cardinals, for that time only, to elect a pope by a majority of voices, and wherever they chose to make it."

So far *Monsieur Maimbourg*. His brief and comprehensive sketch comes down to the latter part of the fourteenth century; his particular purpose requiring him to terminate upon the inception of the great schism whose history he was about to trace. As we have translated the passage, we noted with our pen, the successive changes in principles and facts, regarding the mode of electing and constituting this great substitute of the Papists for our judge of controversies and centre of unity; and we find that *only thirty-one times*, have fundamental variations occured during the first fourteen centuries!—Surely that is a happy church which is blessed with *thirty-one tried* methods by which to constitute its visible head! Surely that man must be unreasonable in demanding a mode of arriving at certainty on this important subject—who cannot find what will please him, in *thirty-one* different ways! Surely there is a certainty of papal, as

much greater than there is of Christian unity, as there are more ways to make a pope, and therefore more chances that a man may be true pope—than there are modes of access to one only Mediator, who is the exclusive head of all Christian churches!

It cannot be denied that the election of a pope is the most important affair about which Christendom can be concerned. It is no less than the choice of the common father of all the faithful, the successor of the prince of the apostles, the vicar of Christ himself! It is therefore delightful to contemplate the certainty, the antiquity, and the divine appointment of that right, by virtue of which they who have for some centuries last past exercised this high function, were originally invested with it; and to recall the harmony, peace, spirituality, and disinterestedness, which they have so long and so constantly displayed in its exercise. The *Histoire des Conclaves*, which lies before us, has suggested this additional argument in favour of the superior certainty and excellence of papal over Christian unity. The power of appointment, so often varied, and subject to such immense changes, was about the middle of the twelfth century, under the pontificate of *Innocent* II., engrossed exclusively by the cardinals and clergy of Rome. In 1160, under *Alexander* III., these same cardinals, who had been at first simple cures of Rome, having become the counsellors and then the assistants of the pope—in their turn assumed the exclusive power of election. For eleven centuries after Christ, these cardinals had no voice whatever in the election of pope; and yet for above five centuries last past, their voice has been the only one canonically allowed to be heard in the same election! Remarkable revolution! For eleven centuries those whom Christ appointed to elect his vicar were absolutely excluded from any voice in that election; or else for five centuries and more, those whom Christ never called to this awful authority, have intruded into it and thrust out the true electors! Solemn manifestation of the *certainty* and *scripturalness* of the papal succession and unity!

But the absolute blessings which papal unity has conferred on mankind, are even greater than these extraordinary facts would lead us to expect. *Maimbourg* is still our authority (p. 2,) for asserting, that "Since the damnable enterprise of the ambitious *Novation*, who revolted against pope Saint *Cornelius*, and by the cabal of the heretic African Bishop *Novatus* was sacrilegiously ordained bishop of Rome, and formed the first schism,"—the great schism of the west, which commenced under *Urban* VI.—"was the *twenty-ninth* which separated the Catholic communion, and *divided between different heads*, the same church, to which by all laws human and divine, there should have been but one, and that in one person!" So that in eleven centuries, this simple question, *where is unity, who is pope?* has, ONLY TWENTY-NINE TIMES rent the papacy! What an illustration of the value of unity! What a proof that a visible head produces it!—What an evidence of the necessity of a judge of controversies! What a demonstration that he settles them!—*Only one schism every forty years, for eleven centuries, upon the simple and single question, who is our judge? who is our visible head?* Alas! poor Christians; for our parts, we have never been able to raise one single schism in eighteen centuries, as to who, what, and where was our *invisible* head; nor to produce the quarter of twenty-nine fundamental divisions amongst us upon all the capital points of religion put together!

Nor let it be supposed, for a moment, that these great blessings to the papacy, have been only incidental; nor that only a few have partaken of them; nor that they have been of short duration. By no means. They have flowed from the very nature of the case; they have extended through successive generations; they have engrossed the whole papal world; they have been so deep seated as to be incapable of solution even by universal councils inspired, as they said, by the Holy Spirit and guided by infallible wisdom. *Maimbourg* again shall be our authority. He asserts (p. 3 and 4) that in the great schism, whose history he writes, "*It was morally impossible to decide who were true popes and who anti-popes.*—In-somuch that even a universal council which had the infallible assistance of the Holy Spirit for every thing which appertained to the faith, did not consider itself

sufficiently enlightened to dissipate the darkness, and pronounce on the rights of the parties. And it finally judged, that to take a sure course in this uncertainty it was better to act by *authority* than by *knowledge*, and to exert its sovereign power in deposing the two pretended popes, that it might give to the church, by a lawful and incontestable election, a head, in whom no one could contest the august quality, without manifest revolt."—He adds, "This furious schism extended over all Christendom—without there being any visible heretics. For it is indubitable, that there were in the opposite parties, great men, celebrated jurisconsults, most learned theologians, entire universities, and even saints, yea saints who had revelations and wrought miracles! There were also on both sides, the strongest presumptions and conjectures and the most plausible reasons."—After all this, and much more like it, he proceeds to declare (p. 6), "That the *primacy* of the pope had never been better established than during the schism of the Greeks; * * * and the *unity* of the Holy See, to which all the churches of Christendom ought to tend as lines to their common centre, was never better preserved than during the great schism of the west."

Glorious unity—which is not hurt by being destroyed; which constantly exists though recognised by no one; which is indispensable to the very being of the church, and yet morally impossible to be ascertained; which is established to maintain peace, and has created the most extensive, furious, complicated, and repeated schisms; nay, whose existence is a sure mark that the church which has been *twenty-nine times* convulsed by it, is the only united church on earth! Know you not, said a peacemaker, to a loving couple in the midst of their contention, —know you not, that being man and wife, *ye are one?* Sir, was the simple response, if you heard us some times, you would think *we were twenty!* True illustration of the source of our mistakes about papal unity. It is a real unity, *such as it is;* and what it is, we have now shown by their own testimony.

These observations are confined to the question of *unity*, as it relates to the *head* of the *papal* church, and

its uncommon advantages and remarkable certainty as compared with the *head* of the *Christian* church. There is another view of the subject, equally striking and remarkable, which we will at present merely suggest.—It will be found by a careful consideration of the subject, that even supposing the centre of unity to be exactly agreed on, and the real head of the church fixed: then other questions which arise from the complex nature of the pope's character and offices, render it most admirably impossible to determine, whether he alone, or he with the church; whether he as bishop of Rome, or as universal pastor; whether he as temporal head of the Roman church, or universal Roman head of all churches, &c. &c. &c.—is to be heard when he does speak—or is to be judged to have actually spoken. A slight glance at the remarkable work of the *Abbe Tamburini*, of the university of Pavia, entitled, *True Idea of the Holy See*—will give a clear notion of this part of the subject.

But there is another difficulty still more excellent than this. Who—what—where is the church of Rome?—What is that—of whose unity we speak? Do you mean all the faithful? Or only all the ecclesiastics? Or only the priests? Or only the prelates? Or only the cardinals and the pope? Or only the pope? If any one will examine the great Latin work of the celebrated *Peter de Marca*, entitled *Concord of the Empire and the Priesthood*—he will see reason enough to be satisfied, that the very body which boasts of its unity, is itself not only incapable of establishing its personal identity, by any rules of judgment established and admitted by itself; but that in truth, taking its own principles as the guide of our judgment, we cannot avoid concluding it entirely out of existence!

How clear and admirable then is papal unity!—A unity predicated, first of a church, which is in fact no church at all—but merely a religious state; secondly, of the single head *de facto* of that supposed church, which twenty nine times has had two and often three heads at the same time; thirdly of that single head *de jure*,—when, they themselves have been morally incapable of deciding as to the mere right, twenty nine different times; fourthly, as

to the *capacity*, in which that single head is to decide,—who occupying five separate conditions, viz. bishop of Rome, universal pastor, successor of St. Peter and so chief of the bishops, vicar of Christ, and temporal head of the Roman state---and speaking in all, is to be held the centre of unity, no one knows in which; fifthly as to the subjective nature of the matter he utters, and of course of the required unity---whether as to matter of fact, or matter of faith, or matter of morals, or matter of disciple,---or whether as to all; for if of all, then it is a unity in error, as for example, about matter of fact in the case of Galileo where the unity said the sun revolved round the earth,---but if not binding even in matter of fact, then useless and nugatory, as for example in the case of the Jansenists, whose great defence was, that the pope erred in saying, that the propositions condemned, were in fact, taught in the books condemned!

Admirable unity;---certain, practical, available, advantageous, beyond conception.---How incomparably preferable to that *Christian unity* which finds in Christ its only head, in spiritual bonds its only mode of enforcement, in the graces of religion the great evidence of its existence, in universal peace and brotherhood its grand result, and in the word of God its only rule and instrument!

NUMBER XXIV.

CREED OF THE CHURCH OF ROME; HER DILEMMA AND IMPOSTURE.

All who are but tolerably conversant with the papal controversy--and would to God that all were even *tolerably* conversant with it—know that the *antiquity* of their faith, is one of the standard arguments of the Papists. Their faith, they say, is unalterable, the same every-where, and always; while ours is variable, novel and uncertain.

The object of this article is to point out, in the indubitable facts of the case, two things of great importance in the argument, neither of which has been strongly presented in the books; and which, seem to show very clearly, I. That Rome, upon her own statement of the case, is involved in an inextricable dilemma; and, II. That on the basis of her present profession, she is, as an *ecclesiastical* organization with a fixed creed, younger than she herself admits Protestantism to be.

First of all—what is the creed of the church of Rome? Of course the creed of Pius IV., *ut present*, and for somewhat less than three centuries last past. But that creed, had no existence before the council of Trent; nor the decrees of that council, out of which it is composed, any authority before their confirmation by the Pope Pius IV., in full consistory on the 26th day of January, 1564; which is declared on the face of the Bull itself and the consistorial act, printed with the decrees. But the creed itself was not prepared till nearly a year afterwards. Of this, however, more particularly hereafter.

But what was the creed of Rome before this creed of Pius IV. was issued? What, before the council of *Trent* assembled? This is a most important question, and we will answer it with precision and on the highest authority.

Father Paul, in his *History of the Council of Trent*, informs us, that amongst the various points of difficulty which embarrassed the good fathers in their early congregations, one was as to the proper order of proceeding in condemning the Lutheran heresy, as it was then called; and another, still more grave, was, whether in regard to the estate of holy mother church herself, it was best to begin with reformation, or with doctrine, or to carry forward both together. In regard to the former subject, the major part considered that the proper way to proceed, was to take up the creed of the heretics, and condemn their errors point by point: a natural course, from which they were diverted by considering that as the first two heads of the Augustan (or Augsburg) confession treated of the *Trinity and the Incarnation*, and expressed substantially the doctrine held by the council itself; it would be impossible to condemn them, impolitic to approve

them, and dangerous to pass them over in silence. In this state of perplexity, the legates of the pope being also without instructions from the pope, and the whole object being to spin out the time and do as little as possible; cardinal *Pole* suggested that as all the ancient councils had made a profession of their faith, this ought to do the same in the beginning of its sessions, by publishing that of the church of Rome; and it was accordingly resolved in a congregation held between the second and third sessions of the council, to make a decree with a simple title, and to make mention therein that they ought to treat of religion and reformation; but in such general terms, *that the creed might be recited, and passed over*, making another decree to defer the principal points until another session, &c.

When this decree was formed, adds the historian, they (the legates) imparted it to the prelates they trusted most, amongst whom the bishop of *Bitonto* put to their consideration, *that to make a session to establish a creed made* 1200 *years before, and continually believed, and now absolutely accepted by all*, might be laughed at by those that were captious, and ill expounded by others. Again, continued the same prelate, to recall it (the creed) into memory, in regard *it was repeated every week in all churches, and was in the fresh memory of every one*, was a thing superfluous and affected. That the heretics should be convinced by *the confession*, was true of those who erred *against it; but it was not so of the Lutherans, who believed it as the Catholics.*

To all this, another prelate, the bishop of *Chioza*, added some pregnant words: for, said he, the reasons alleged might serve the heretics' turns, by saying, *that if the confession* can serve to convert infidels, overcome heretics, and confirm the faithful, *they could not enforce them to believe any thing besides.*

These reasons, strong as they were, failed to convince the legates. Wherefore, on the 4th day of February, 1546, the council celebrated its *third session*, and after *Peter Tragliaria*, archbishop of Palermo, had sung mass, *Ambrose Caterin*, of Siena, a Dominican Friar and archbishop of Torre, read the decree. The substance where-

of, says *Father Paul*, was, that the Synod considering the importance of the two points to be treated of, that is, the extirpation of heresies, and reformation of manners, exhorteth all to trust in God and arm themselves with spiritual weapons; and that their diligence may have both beginning and progress from the grace of God, *it determineth to begin from the Confession of Faith*, imitating the examples of the fathers, who in the principal councils in the beginning of the actions have opposed *that buckler* against the heresies, and sometimes have converted the infidels and overcome heretics with *that alone;* IN WHICH ALL THAT PROFESS CHRISTIANITY DO AGREE.—*And here the whole was repeated word by word, without adding any other conclusion.* And the archbishop asked the fathers, whether the decrees pleased them. *All answered affirmatively, &c. (See Opere di F. Paolo Sarpi, Tom.* I, *Istoria del Concilio Tridentino Lilro* II. This great work has been published separately in several languages, under the name of *Pietro Soave Polano*, which is an anagram of the author's real name.)

It is, then, absolutely certain, that until the council of Trent, *some one or other* of the ancient and universally received formularies of the church of Christ, was *used and professed*, as that of the church of Rome; and it might seem from the foregoing statements that the one used at Trent, may have been the Apostles' Greed itself. At the very least, we are authorized to say, that from the council of Nice, in 324, to the *third session* of that of Trent, in 1546, there existed in the papal church no *separate*, authorized, published, general standard of faith, besides those common to the church of God. This seems irresistibly established; and her professed faith from her origin up to the middle of the sixteenth century after Christ, that is for the first ten a half centuries of her apostacy, however it might differ from her *real belief*, was such as every Christian *might*, yea such as nearly all Christians *do, and always did*, adopt. This fact establishes at once, the perfidy and hypocrisy of Rome, as well as her comparatively modern origin; and it shows at the same time, how it was, that through ages of practical corruption and apostacy, it was possible for true Christians

to remain lawfully in her bosom; a possibility which we apprehend no longer existed after they were forced to profess the *new*, false, and corrupt creed of Trent.

It cannot in the least vary the argument, as it regards the church of Rome, to flee for refuge to the general councils following that af Nice; nor to the early orthodox creeds *tolerated* by her, and allowed to be professed by her subjects. For, 1, all the early creeds called orthodox, and all the early councils really general, treated of points in regard to which the church of Rome has never *professed* to differ from that of Christ. This is notoriously true of the council of *Nice* and its creed; of the council of *Chalcedon* and its creed, which was levelled chiefly against the errors of the Eutichians; of the *first* council of *Constantinople* and its creed, which differed from that of Nice chiefly in being more full and minute as to the procession of the Holy Ghost; of the council of *Ephesus*, and its decisions (rather than creed) against the Nestorians. The general fact is the same in regard to the creed of *Irenæus*, and equally so in regard to the famous one of *Athanasius*.* , 2. Because these creeds were never of public and specific authority in the *church of Rome*. 3. They are irreconcileable with that of Pius IV. 4. They are held by the great body of the church of Christ to this day; and are even publicly professed by large portions of it; standing in this respect, on the same footing with that of Nice—as we shall presently show.

Let it however, be borne in mind that there is an era, before the creed of Nice; during which, the creed commonly called the *apostles' creed*, was the only one which could have been in existence in the church of God. And to this hour there is not a true Christian on earth, who does not adopt this venerable standard, as expressing the analogy of faith. For as God himself, in the Old Testament, has given in the *ten commandments*, a perfect summary of the rule of duty; and Christ our Saviour, in the New, has provided us in what is commonly called the Lord's prayer, with a perfect rule of supplication; so the early church of God, possibly even while the spirit of inspiration still lingered in it, has given to us this true model of the analogy, and summary of our belief; and all ages have consented that it is good, true, and profitable.

*The reader will find all the five creeds mentioned in the text, on pages 28—31 of the *Catholicus Veterum Consensus*, &c., in the end of the *Corpus et Syntagma Confessionum*, Geneva, 1654. This noble work, for which the world is indebted to GASPER LAURENTIUS is out of print; and ought to be re-printed in an English dress, or Latin and English, and possessed by every educated Protestant. What a mercy to the world it would have been, if all modern theologians had studied it!

Here then, are distinct and repeated eras, in which the church of Rome has, on her own showing, distinctly altered her rule of action, but towards her own children and towards the world at large. There was an era nearly three centuries long, during which if her story is true, her demands were satisfied if her children believed the apostles' creed; and all in her communion secured eternal rest on that ancient platform. Then came another era, even from Nice to Trent, when besides the apostles' creed, that of Nice also was obliged to be known and believed. How then shall we get on? Shall we say that men were saved for three centuries before Nice; and must all be damned, in exactly the same circumstances, for twelve centuries between Nice and Trent? And yet all the while—the faith of the church unalterable? Or shall we say, all before Nice are damned for want of an explicit knowledge and adoption of the faith contained in its symbol? And still the faith of the church unalterable? Or must we confess there is no difference between the two creeds; and so accuse the church of sending people to hell, for not knowing, or for refusing a thing purely indifferent or superfluous?

The reader will see at once, that instead of helping the case of Rome it only aggravates it, to make new eras between Nice and Trent; and that it multiplies the difficulties to allow any of the creeds, whether public or private, promulged during the ages between those two councils—to have been authorised creeds of that church, and to have contained points of difference between it and the reformed churches. So also it will be perceived that the argument pressed above, as between the apostles' creed and that of Nice; applies with far greater force as be-

tween the creed of Trent, and all the others. And it is this last difficulty, which seems perfectly insuperable as a practical one, in the controversy of Rome with Protestants. Here we stand—asserting our belief, *ex animo*, in the apostles' creed, and in those of the councils of Nice, Chalcedon, Constantinople, and Ephesus; on the first of these, Rome, by her own showing, admitted all the world to her communion and to heaven, for three centuries; and for twelve additional centuries she demanded, nothing more, than the belief of them all---if indeed so much. But now, for nearly three hundred years, she sends all the world to hell, just on the same terms she sent them to heaven for fifteen centuries; and requires us to believe a new creed, made at Trent, utterly different from all that went before it. Different in points fundamental; and therefore they who were saved without them, were saved in ignorance or rejection of fundamental points; and so, why not we? Or different in points not fundamental; and so why pressed on us, at the risk of our perdition, against our consciences?

This argument seems to us conclusive; the dilemma inextricable. Is the *faith* of Rome invariable? Then why do her *creeds* vary so shockingly? Or why have more than one?—Is the apostles' creed identical with that of Pius IV.? If not, they cannot both contain the faith of Rome and that faith be at the same time, invariable through all time. If Rome considers them identical, why create schism by pressing that of *Pius*, on those who cannot adopt it, but can joyfully adopt that of the apostles?—But if Rome considers them, not identical—as in truth they are not,—then the *creed* of Rome has fundamentally varied—as her own standards attest; and her *faith*, instead of being uniform, is more absolutely variant from itself—nay inreconcileable with itself—than that of any other church true or false that has had a creed.—

We wait an answer; commending the subject to our learned ecclesiastics, as being more worthy of their thoughts than the innumerable trifles of diet, raiment, chanting, and all the littlenesses that make up the round of their empty and tawdry superstition.

Let us, in the mean time, turn the other edge of the subject; which if we mistake not, is as hard and as sharp as the one that has been just laid over for trial by the priests. We come now to speak of the posture of Rome, as exhibited by her present creed.

In point of historic truth, the Roman Catholic church never had any authorised confession of faith except the creed of Pius IV. The ancient, particular churches of the city of Rome, doubtless received, like the rest of Christendom, the apostles' creed as the symbol of their faith; and like the rest, may have adopted the creeds of the first four general councils named above. But the early councils were not called by, nor out of the Latin church—which indeed hardly existed, as an organized body. They were essentially Greek councils, made up of eastern bishops, and they set forth the creed, not of the *papal*, but of the *Christian* church of those ages. The bodies which formed those early creeds, were no more *papal* than those were which formed the creeds of the reformation. The Synod of Dort was just about as much a *papal* Synod, as the Synod of Nice was, in any proper or historical statement of the facts of the two cases; one being a council of the reformed churches, about things not specially relating to the papacy; the other of Christian churches before the origin of the apostacy.—The creeds of the early councils were intended to settle the doctrine of the church of God, principally in regard to the *person* of Christ; those of the modern reformed bodies first issued, settled the creed of the church of God in regard chiefly, to the *work* of Christ. In the former creeds the oriental churches took the lead—and the papacy had no other part but to substitute glosses, and corrupt the spirit of the doctrine, from the moment of her apostacy. In the latter, the western churches acted; and in regard to them, the papacy participated only so far as she had power to kill the saints, to resist the truth, and to fill the earth with darkness and blood. Standing at an immeasurable distance from the real spirit of both sets of confessions, and of all the churches which produced them; she holds forth in her clenched and polluted hands, the creed of Trent—which is her only authorised and

veritable confession of faith; and which, like herself amongst nominal churches, is the most unreasonable, unscriptural, erroneous, and corrupt, of all that ever existed under the name of Christian. This is the recorded evidence and summary at once, of her absolute and final apostacy from God; and the more she urges it upon the church of Christ, the greater is its conviction that she is the synagogue of Satan; and the stronger are her denunciations against the saints of the Most High, for their steadfast refusal to sell God's truth for the most absurd and profitless of all lies, the clearer is the evidence, that she is guided by the spirit of Antichrist, and hastening in the footsteps of the son of perdition!

It is hardly possible to suppose a human creed, as being first perfectly made, and after that a church to match it. Systems of opinion are of slow growth, when great masses of men are to concur in them. But this is equally true of the church of Christ as of the church of Rome; equally of the western as of the oriental churches. So that whatever advantage of this kind may be demanded and allowed to the church which holds the creed of Pius IV., and which we admit existed and believed portions of that creed, for above a thousand years before it was put into form; the very same advantage, on the very same principles, must be allowed to all the reformed churches —which we trace with perfect clearness, in their memorials, their fidelity, their sufferings, and their blood shed by Rome—even from the days of the apostles of the Lord. It is readily admitted, for example, that the papal sect may have worshipped the consecrated wafer—for a considerable period before we find the public and settled proof that this gross departure from primitive Christianity, was generally received amongst them. But the same mode of investigation obliges us to allow, that the churches of Christ which protested against this foolish and brutal idolatry, had also, and for a period at least equally extended, been firmly settled in their better and purer faith. When Rome has found occasion to add a chapter to her creed, enforcing some horrible dogma; the church of God has also had occasion to add to the public evidences of her mode of understanding divine truth,

some formal testimony; and in all such cases, the force of such proof would be precisely equal—if it were not that as the great starting point of both, viz: the Lord Jesus, his apostles and his word, are all with us and against Rome; so every conclusion must be for our antiquity and against hers, for our purity and for her corruption. Thus, to illustrate by the example already used; as there is nothing in the word of God allowing the worship of the consecrated wafer, the inference is irrestible that they who refuse to worship it, are more likely to agree with the Bible than those who worship it; that is, they are pure and the others corrupt in faith. And for the very same reason,—when we find that in the twelfth, tenth, or eighth century after Christ, the Romanists worshipped the consecrated wafer and the Christians refused to do it,—the Bible being silent on the subject; the conclusion cannot be resisted, that the Christians had always refused to worship it, and that the Papists had lately, or at least long since the Bible was given, commenced the practice. And if the Bible, instead of being silent, is positive and clear for us, and against Rome—as in fact it is; then that which was violently probable before—becomes certain; and the purity and antiquity of our faith, and the novelty and corruption of that of Rome---are absolutely established.

In our present proof that the authorised creed of Rome is amongst the very youngest of all existing creeds, true or false, we shall omit the three first eras of the church of God, in that great compass of centuries which follow the last of the true general councils; and confine ourselves to the fourth and last era only. We will bring nothing from the era that preceded the great Celtic attempt at reformation in the south of Europe; nothing from the era between that glorious but unfortunate attempt and the Sclavonic effort at reformation in the east of Europe; nothing from the era between that and the reformation of the sixteenth century, in central Europe. It is from the fourth era only, the era following the reformation of Luther, that we at present draw our proofs. And recent in comparison, as this event is, when put in contrast with the arrogant pretensions of Rome; we will show beyond

the possibility of cavil, that the authorised creeds of Protestantism, are older than the authorised creed of Rome!

The *Corpus et Syntagma Confessionum*, of which we have spoken before, contains *thirteen creeds*, issued by the reformed churches, in the midst of their contentions with Rome, in the sixteenth century. We will briefly set down the names and dates of these creeds; altering the method of the learned and accurate *Gaspar Laurentius*, for one more nearly chronological. We have consulted a multitude of authors, embracing nearly all the original authorities; and believe every material statement may be considered inexpugnable.

I. *The Confession of Augsburg;* presented to the Emperor CHARLES V., at the Diet of Augsburg, in 1530, by JOHN, duke and elector of Saxony, GEORGE, marquis of Brandenburg, EARNEST, duke of Lunenburg, PHILIP, landrave of Hesse, JOHN FREDERICK, duke of Saxony, FRANCIS, duke of Lunenburg, WOLFGANG, prince of Anhalt, THE SENATE AND MAGISTRATES of Nurenburg, and THE SENATE of Reutlengen; whose names are subscribed to the copy before us. This confession was originally drawn up by *Philip Melancthon;* but, *de improviso*, as he expresses himself, in his apology. It was presented to the emperor Ferdinand, in Diets of the Empire, in 1558 and 1561. It is the creed of the Lutheran body generally.

II. *The Confession of the Four Cities*, viz., of Strasburg (anciently called Argentina—whence the Confession *Argentine*,) Constance, Memmengen, and Lindeau; whose ambassadors presented it to the emperor CHARLES V., at the same diet, as the *Augsburg Confession;* viz., in 1530. It embraces twenty-three chapters, besides a preface, introduction, and peroration.

III. *The Confession of Basle, or Mullhausen;* published in 1532, by the former city, and embraced by the latter, in 1561.

IV. *The Bohemian Confession;* compiled from the ancient confessions of the Waldenses, and submitted to Luther, Melancthon, and the University of Wittemburg, in 1532; afterwards approved by Vergerius, by Bucer, by Musculus, &c.; presented by the barons and nobles of Bohemia, to king Ferdinand at Vienna, in 1535. This is the creed of that church which has for so many ages before, and so dreadfully even since this creed was composed, suffered under the cruel persecutions of Rome.

V. *The Helvetic Confession;* this ancient and remarkable confession was drawn up by a convention from the evangelical cities and churches of Switzerland, in 1536; Henry Bullinger, Oswald Myconius, Simon Grynæus, together with Capito and Bucer, were its original compilers. It was adopted by all the churches of Switzerland; it was sent by the hands of Capito and Bucer to Wittemburg, and there approved; as it was afterwards by the Protestant princes at Smalcald; it was formally approved by the churches of England, Scotland, France, and Holland; and by many of those of Poland, Hungary, and Germany. It is the combined work of Zuinglians and Calvinists; and may perhaps be considered as having the same relation to the former, as the Augsburg Confession has to the Lutherans.

VI. *The Saxon Confession;* drawn up in the year 1551, at the Synod of Wittemburg; *and sent to the council of Trent*, then in session. The copy before us is subscribed by JOHN BUGENHAGEN, MARTIN WOLFIUS, JOACHIM CAMERARIUS, PHILIP MELANCTHON, and twenty-seven others, pastors, professors and doctors; after whose names follow acts of adhesion by divers princes and churches. This confession may be considered a more mature reiteration, by different persons in part, and under different circumstances, of the general sentiments of that of Augsburg.

VII. *The Confession of Wirtemburg;* this also was sent to the council of Trent, before whom it was laid on the 24th of January, 1552, by order of *Christopher*, duke of Wirtemburg; as containing the creed of the reformed churches in his dominions.

VIII. *The French Confession;* drawn up in the synod of Paris, in the year 1559, in the midst of persecution and affliction. It was presented by *Theodore Beza* to king *Charles* IX., at the Colloquy of Poissy, in 1561, in the name of the churches of France. Three originals of it were at first made, on account of the violence of the

times, and the fear of its destruction; of which one was sent to Geneva, and perhaps is still preserved in its archives, one of the grandest monuments of the glory of that city; for the confession was the work of her own illustrious *Calvin*. It was signed by the QUEEN OF NAVARRE; by her son, afterwards HENRY IV., king of France; by the PRINCE OF CONDE; by LOUIS, count of Nassau; by GASPAR COLIGNY, admiral of France; and by the PASTORS AND ELDERS, who sat in that synod. Amongst the famous signatures to the exemplar before us, (added, we presume at the synod of Rochelle, in 1561) are those of *Beza, Chandieu, du Moulin, Arnaud, Banc*, and others; to the number, in all, of twenty-seven representatives of the churches and departments. This creed still continues to be the symbol of the reformed church of France. The reader who has any taste for such studies, is particularly referred to *Quick's Synodicon*, in which the developement of this interesting creed and church, is traced through the original memorials; a work which every student of ecclesiastical history ought to be ashamed to confess he had not *studied*.

IX. *The Belgic Confession;* prepared and published in French, in 1561, as an exposition of the faith of the persecuted churches of Flanders, Artois, and Hainault; confirmed and published in Dutch, by the Belgic Synod of 1579; and then in Latin in 1581. Five articles of this creed, viz., 1. Divine Predestination. 2. The death of Christ and the redemption of man. 3. Man's corruption. 4. The method of conversion to God. 5. The perseverance of the saints; were the subjects of the great doctrinal controversy in Holland in the early part of the seventeenth century, and of the decrees of the famous synod of Dort held in 1618 and 1619. The canons of that illustrious synod, in the copy before us, are signed by representatives from the churches, provinces and free cities of Holland, and by those from eight foreign commonwealths, members of the synod. These names, amounting to above eighty, to which are added a number of others of the rulers of the provinces—embrace many of the most illustrious divines and scholars of that age, throughout Europe; who, after the most careful and

deliberate investigation, and after solemnly swearing to decide only according to what they should judge to be taught in the word of God; unanimously approved and subscribed these clear, moderate, evangelical, but most foully misrepresented decisions. We recommend to the reader, a small volume published at Utica, 1831, containing *Dr. Thomas Scott's* translation and observations on the articles and events of this synod; to which is added by the anonymous editor, *A Harmony of the Confessions, &c.*, in which *five* of the confessions mentioned in this list, and *seven* more modern, are collated on a number of the leading doctrines of Christianity. *The Belgic Confession*, is to this day the symbol of the Dutch reformed churches in all quarters of the earth.

X. *The English Confession;* in 1547, Cranmer set forth *twelve homilies*; the liturgy was compiled in 1548, by Cranmer, Somerset, Ridly, and Peter Martyr, from the Missals of Sarum, Bangor, York, Hereford and Lincoln, and revised and corrected by Bucer, in 1551; but before this, in 1536, the Convocation had agreed on *five* articles concerning faith, and *five* concerning ceremonies; the '*articles of faith*,' were composed in 1552, and the *Catechism* in 1553. But in 1562, under Elizabeth, the work was completed, by the adoption and publication, by the convocation, called the Synod of London; when the *Thirty Nine Articles, Jewell's Apology, and Nowell's Catechism*, were aproved and published; the *first* to preserve the internal union of the church in doctrine and worship; the *second* against the calumnies of the Papists; and the *third* to imbue the minds of youth with pure principles. Humphrey, *in Vita Jewelli*, p. 177. says the *Apology* was "approved by the Queen, published by the counsel of all the bishops and other clergy, as it was also composed and written by the author, as the public confession of the Catholic and Christian faith of the *English* church, in which is taught our agreement with the *German, Helvetic, French, Scotch, Genevese and other pure churches.*" This is important to remember, as the English was the only thoroughly *Prelatical* church of the reformation; and as these venerable standards thus completely imbued with the spirit of that glorious era, still

remain the symbols of that church, and substantially of all those affiliated to her. *Divine right* goes back only to that bloody bigot ARCHBISHOP LAUD; and *Puseyism* is but of yesterday.

XI. *Confession of the Pelatinate;* published by JOHN CASIMIR, Count Palatine of the Rhine and Duke of Bavaria, as containing the faith of the churches in his dominions; but was drawn up under the eye, if not by the hand of his illustrious father FREDERICK III., Elector Palatine, &c.; and by him avouched and proclaimed in the Diet of the German Empire, in 1566.

XII. *The Scottish Confession;* the Protestant church in Scotland began to assume a regular form about the year 1560, by the labours chiefly of *John Knox*, the friend and disciple of Calvin; during that year the reformers sent a *petition* and *confession* to the Scotch Parliament, containing a statement of their doctrines, with a protestation against the errors of Rome. The first *General Assembly* of the kirk in Scotland met on the 20th of December, 1561; and the same year, the *First Book of Discipline*, composed by Knox, was presented to the Convention of Estates. The received *Confession of Faith*, was published in the vulgar tongue in 1568; and was solemnly adopted in Parliament, as the national faith, in the year 1580. The *Covenant* was adopted by the Scottish king, nobles, clergy, church and nation, in 1588; was revived in 1638; and was accepted by the English Parliament, church and people, in 1643. In June of this last named year, the famous *Assembly of Divines* met at *Westminster;* it was called by the Long Parliament of England, equally out of all the counties of that kingdom, and consisted of one hundred and twenty divines---to whom ten peers and twenty commoners were added by Parliament; and afterwards a few commissioners from Scotland were incorporated with the body. The standards of *doctrine*, *church order*, *and discipline* agreed on by this illustrious Assembly, were approved by the civil and ecclesiastical authorities of England and Scotland; and remain to this day the professed standards of all the Presbyterian churches throughout the world, that speak the English language; and which unitedly constitute,

perhaps, the most extended, united, and efficient portion of the Protestant churches.

XIII. *The Polish Confession;* agreed to with unanimous consent, in the Synod of *Czenger;* to which was added the *Conciliato* on the Lord's Supper, agreed on in the General Synod of *Sendomir* in the year 1570, by the evangelical ministers of the Helvetic Confession, of the Augsburg Confession, and of the ancient Waldenses, scattered through Great and Little Poland, Lituania and Samagitia; and at the same time, and by the same authority, a brief *Confession of the Mediator*. These confessions and acts were confirmed, and embraced by various general synods, as those of Wladislau, Cracow, Xansen, Petercau, Torunen, &c. &c.; in the subscriptions to which are found the names of all the great lights of the early Polish churches.

We offer no apology to the reader for this long and minute array of facts. Indeed we rather suppose, that unless his knowledge is far greater, or his curiosity far less than is common, he will thank us for the labour and time bestowed in gathering and setting them in order.

Looking at this phalanx of churches and nations, there are three points of very great interest, and of some importance in the present argument to which we call attention for a moment. The *first* is, the agreement of these creeds amongst themselves; the *second*, their accordance with, or at least their estimate of the ancient creeds of which we have spoken in the forepart of this paper; and the *third*, their repugnance to the creed of Pius IV.—the creed of Rome. In regard to the *first* of these points, we need only say, every scholar knows that all the reformed churches considered their general agreement in fundamental truth not only real, but indispensable; while every true child of God has sweet and indwelling experience, that there is, of a truth, allowed to us here below, a fellowship one with another, as long as we walk in light.—(1 John i. 7.) To any who may have neither this knowledge nor experience, we add, that a *Harmony and Concordance* of these thirteen Confessions, digested into articles embracing the principal heads of religion, have been actually and long ago formed; of which one,

containing thirteen articles, thus digested, is printed in the beginning of the *Corpus et Syntagma*, several times referred to. On the *second* head of the three above stated, we cite as examples only, that the *Confession and Exposition* of the Swiss churches, towards the end of the xi. chapter, adopts the symbols of Nice, Constantinople, Ephesus and Chalcedon, with that of Athanasius, all by name, and again still more expressly, towards the close of the xvii. chap., the apostles' creed; that the *French Confession*, in its v. section, names and approves the apostles', the Nicéne, and the Athanasian creed; that the *English Confession* does the same thing in its viii. article; and that the *Confession of the Palatinate*, after doing the same thing, repeats and largely paraphrases the apostles' creed, as the particular expression of its own faith. And as to the *third* point, a fair and minute comparison of the Protestant confessions with that of Rome, will show that they differ from it irreconcileably, 1. As to the object of religious worship; 2. As to what is the word of God; 3. As to the authority of Scripture; 4. As to the nature, constitution, authority, and objects of the church of Christ; 5. As to the nature, the penalty, and the remission of sin; 6. As to the mode of access to God; 7. As to the nature and means of regeneration, sanctification, and practical holiness of heart and life; 8. As to the future state of the dead. These are samples only; and it must be confessed, every one of the points stated is fundamental in all religion, and vital in the Christian system.

Now for this *venerable* standard of Rome,—this creed of *Pius* IV. We have before our eyes, the *Canons and Decrees*, in Latin, of the most holy and œcuminical tridentine council. The edition is that of Brussels 1688, in 24mo.; published *summa privilegii*. From this we find that the *first session* of the council was held on the 13th of December, 1545; and *father Paul* tells us this session was principally taken up with singing a mass to the Holy Ghost. We find that the creed repeated in the *third session*; celebrated on the 4th of February, 1546, was word for word the creed of the first council of Constantinople, which was the *third* general council; a creed nearly identical with that of Nice. We find that the

twenty-fifth and last session of the council was held on the third and fourth days of December, 1563—about eighteen years after the first session; and that the council broke up cursing all heretics in the gross, and by acclamation: a work which *father Paul* tells us the cardinal of *Lorraine* of the bloody house of *Guise*, was the loudest and heartiest of all the fathers, in performing. We have before said that the Bull of confirmation of the council was signed on the 26th of January, 1564; that Bull, occupying seven pages, is printed at the end of the *Decrees and Canons*, and is signed by *Pius* IV., and by *twenty-six cardinals*, making the consistory in which the approval was recorded.

But let the reader remark, that although the canons and decrees of Trent form the basis of the Roman creed; they are not that very creed itself. On the night of December 24th, 1559, *John Angelo de Medici* was elected pope; and afterwards took the name of *Pius* IV. This man, says *John Jewell*, bishop of Sarum, one of the best and most learned men of his day—became pope by corrupting the cardinals, purchasing votes, and undermining his rivals; and when pope, imprisoned and murdered cardinal *Caraffa*, who had been his tool in rising; in short, that he was a simoniacal pope, a heretic, and a man of blood. This *John Angelo de Medici*, drew up and recorded in the apostolic chancery, on the 9th of December, 1564, a Bull, entitled *Super forma juramenta professionis fidei*, and beginning, *Injunctum nobis, &c.;* which contains and sets forth *the present true, real and only distinctive public and authorised creed of the holy Catholic, Roman and apostolic church—the mother and mistress of churches!* A creed as enormous in substance, as it is unauthorised in its origin; a creed at once novel, schismatical and corrupt, proving the fact and establishing the period of the complete and final apostacy of the church of Rome; but whether true or false, much later than most of the creeds of the reformation—younger than many of them by at least a generation!

This argument, like the one that preceded it, seems to us perfectly conclusive. And if we are capable of appreciating the force of truth, the two together irresistibly es-

tablish; 1. That if Rome gives a true account of herself, she is involved in an inextricable dilemma with respect to her creed: 2. That the true state of the case establishes upon her, the most gross and insolent imposture in regard to the whole subject.

We commend the case to the consideration of Protestants, that they may see how strong and noble a cause is theirs; and to Papists, that they may discover how idle and unfounded are the delusions to which they trust, and how just is the scorn with which right reason and true learning, never cease to regard the impudent charlatanism of their priests.

NUMBER XXV.

ELIZA ANN O'NEAL, AND HER RESCUED CHILD.

THE statement published below, appeared in *the Sun* newspaper, of the 27th of July (1839.) That paper is the most extensively circulated, of any published in Baltimore; and being a *penny* paper circulates amongst those portions of our population from which our more pretending *six pennies*, are excluded. The reader will observe also, that the statement is sworn to, and the signature of a city magistrate added. It is impossible therefore, but that the knowledge of the transaction thus made public, must have reached all directly interested in it; if not the entire Baltimore community. After the lapse of a month, no denial is published on the part of the Papists; whence we conclude the statement is true.

No notice whatever is taken of the audacious conduct of the Papists, by any of our city papers; nor by papers published elsewhere, so far as we have observed or heard; and the statement appeared in the Sun, *as an advertisement!* What free, independent, disinterested, vigilant, and Christian-like guardians of public virtue, order and

freedom, our newspaper conductors are! A public institution attempts by fraud and violence to retain the illegal possession of a child, against its own and only parent; and this avowedly upon principles of religious proselytism and intolerance, alike insulting to the public faith, and contemptuous to the public authorities; and not a voice is raised to vindicate religion, to uphold the majesty of the law, or to enforce the sacred claims of nature herself! Oh! land to be pited, where vice no longer fears either punishment or exposure; where the friends of virtue regard with indifference or at least in silence, the most atrocious violations of her firmest safeguards.

This is the fifth or sixth case in which some of the Papists of Baltimore have attempted to possess themselves of the female children of Protestants—by fraud, force, or seduction, within six years. The one immediately preceding this,—the case of ELIZA BURNS, was foiled by the great diligence and promptitude of the child's friends. Our readers will remember the case, as we published several articles about it; and we are not likely to forget it, as General Williamson and young Mr. Tiernan threatened to put us to death, for our share in rescuing the orphan; even although it was done by due process of law. (See pp. 137--59 of this vol.) Here again the *benevolence* of the priests and nuns, and the most pious intentions of their male and female coadjutors in society, have been rendered abortive; and now by rather a shorter process. The mother very properly went and took her child.

And must we constantly remind the Papists, that the reformed in Baltimore are *four to their one;* and that while it is unreasonable to expect four men to be frightened by one, it is still more absurd in the weaker party to provoke a just indignation by ceaseless outrages, and to put to naught their own best safeguard, namely strict obedience to law? The newspapers may be muzzled by their patronage, or the fear of losing it; politicians by their votes, or the danger of not getting them. But the mass of men seek no offices, own no newspapers, have no favors to ask, and dispise all attempts at intimidation. This great mass of Protestant men, and as the present case shows, women too—has borne already more than

ever was borne before in any other land, with an insulting, domineering, superstitious minority; who under the dictation of corrupt and insolent ecclesiastics, lose no occasion of doing acts, which are intolerable; and which indicate what is to be expected, as they get more and more foothold amongst us. We advocate the strictest obedience to law; therefore we are for obliging those who thus dispise and violate it, to keep it towards others, while they enjoy its protection themselves. And therefore, cordially rejoice, at every proof that the community will no longer tolerate the audacious transgressions, to which the priests and nuns have been accustomed.

TO THE CITIZENS OF BALTIMORE.

The following statement of facts is respectfully submitted to the citizens of Baltimore, for their consideration:—

In the spring of 1829, I resided in Buren street, near the jail, at that time I was dreadfully afflicted with the inflammatory rheumatism, to so deplorable an extent that I had but little hope of recovery—was obliged to break up housekeeping, and, by the advice of a physician, remove into the country. I had two children at that time, who are still living; one of them I determined to take with me, and a lady of the Protestant profession hearing of my severe afflicted state, came to my residence, and kindly offered to take the other child, (a little girl,) educate and raise her as her own, to which I consented. A Catholic lady of my acquaintance, hearing this, came to my house, and insisted positively that the lady should not have the child; that she valued her soul more than ten thousand worlds, and said that she could and would get her into the Female Orphan Asylum as a boarder, and that she would pay her board. She promised me faithfully that I should have my child again, in case of my recovery, (of this fact I have witness,) stating at the same time that the child should never be bound out from that institution. I finally consented to resign my child to the Catholic lady, in consideration of this promise, and she was accordingly entered as a boarder in that institution.

After several years of severe affliction, I fortunately partially recovered my health, and believing myself to be capable of taking care of my child again, I determined to take her with me to Virginia. I made application for my daughter at the institution, to the Sister Superior, in the month of June, 1838. The Sister informed me that they were not permitted to leave the institution until they had made their first communion, and that my daughter would make it in 1839, at which time I could have her. With this statement I was perfectly satisfied, and returned to the country.

Last May, I again came to Baltimore, for the purpose of taking my daughter home with me. On applying this second time, a similar statement was made, with the additional information that my daughter had not made her first communion, was not at present pious enough to do so, and that it was postponed until another year.

My daughter hearing this was much grieved, and requested me to wait on the ladies who constitute the Board of Directors. In accordance with my child's wish, I waited on Mrs. Tiernan, and she advised me to wait on the Board, stating that there was no doubt that they would give me my child, and treating me with great kindness and politeness. I next waited on the Board, (the 1st Monday in July, I think it was,) I stated my wish to them; they questioned me as to who was my father confessor; I told them that I did not confess to any person. They next enquired who was my teacher; I answered that God was my teacher. The President of the Board then remarked, that I was a pretty woman to raise a child, and that I was not fit to have her—in which sentiments the other ladies thought proper to express their concurrence. I told them that I had been several times on this errand, and had not gained any satisfaction. The President then thought proper to inform me—"You have got satisfaction now; you had better go home, go to the priest, read your book, and then you will be better satisfied." I then observed that I would have my child; to which the answer was—"If you get her, you get her by force."

On Thursday last, July 25th, 1839, I hired a hack, and, in company with two female friends, who went to protect me, took my child, assisted her in the carriage, and brought her away. A person there in the appearance of a gentleman, attempted to take her from the arms of her mother. I regret I do not know who this valiant individual is; because if I did, his name should be published through the papers of this city; but thanks to my female protectors, we conquered him.

ELIZA ANN O'NEAL.

Personally appeared before me, one of the Justices of the Peace, in and for the city of Baltimore, ELIZA ANN O'NEAL, and made oath that the above statement is a true account of the occurrence as above detailed.

Sworn before JEREMIAH STORM.

NUMBER XXVI.

ESCAPE OF A NUN FROM THE CARMELITE PRISON IN AISQUITH STREET.

ON the 18th of August, (1839) being the sabbath day, about noon, a nun, who proved to be OLEVIA NEAL, formerly of Charles Co. Md., but for the last *nineteen years*, a prisoner called sister ISABELLA; succeeded in getting out of the Carmelite nunnery in Aisquith street, and after being repulsed by several families, was received

and protected by a worthy citizen, living a few doors from the convent.

The scene of operations lying not many squares from the church of which the writer of these lines is pastor, a member of his congregation on his return home from church in the forenoon, was at the spot just in time to see and know the real state of affairs; and hastening back, took us, and several influential citizens directly to the poor nun. We found on our arrival a crowd collecting; a prodigious excitement getting up, in consequence of an attempt to force back the nun into the convent; and no body disposed to take the direction of affairs. In this crisis, we assumed the responsibility of directing the mayor to be sent for—and the woman to be protected, if necessary by force On the arrival of that officer, the family who had protected the nun turned her over to his care; and he took her to the hospital of the Washington Medical University, for present protection and care.

The nun stated that she had entered the convent at a very early age; that she had long desired to escape; that on one occasion before, she had gotten out, and was met and carrried back by priest GILDEA. And she demanded in the most earnest and piteous manner the protection of the people. Many rumours soon got afloat,—which aided in exasperating the public mind; but whether they were true or not, we shall not now enquire.

The natural consequence of such an event happening in open day, in the midst of a large city, and on the sabbath day—was a tremendous agitation in the public mind. During the sabbath afternoon and night, and Monday and Tuesday—many thousands visited the scene of the escape; and for hours together blocked up the streets adjoining the convent. A feeling of intense interest and settled indignation amongst the Protestants, and of sullen fury and deep shame amongst the Papists—was widely prevalent, and strongly expressed in many ways. And there was some real or feigned apprehension that a mob might tear down the convent. To prevent which, some hundreds of troops were kept under arms, part of Sunday, Monday and Tuesday nights.

The Papists have industriously circulated the report, that the nun is deranged. This may be true; but if it is,

it does not justify the Papists in keeping a prison in Aisquith street. But we may observe, (1) That if it is deemed needful to the popish cause to prove her insane, there is a lawful, usual and fair mode of trying that question; let a writ *de lunatico inquirendo* be issued, and twelve men find the fact on their corporal oaths. (2.) This is the universal charge made in all such cases; *Milly McPherson* was mad, *Maria Monk* was mad, &c. &c. (3.) We had a personal interview with the woman, and she seemed to us sane enough; so she did also, to other disinterested gentlemen, competent to decide, both *professionally* and otherwise, in such a case.

Much pains have been taken to heap odium on us for our agency—which was very small—in this affair, and to misrepresent our course, feelings and principles. We have not space now to rebuke such pestilent slanderers. But we must say we have done just what we think every honest man, who loves liberty, virtue, and God, ought to do for any poor female who falls in his way in great tribulation, and demands his aid. We shall do the same or more, every time we have the opportunity; and thank God for the honor thus put on us.

Our mind is clear that people have in view of the law, as much right to be Papists as to be any thing else; and if they choose, they have the right to shut up their doors and stay in their houses, and call themselves nuns. But we positively deny, that any priest or other man, has a right to keep a prison on his own private account or on the account of any foreign prince, or potentate whether he be called pope or king; and in that prison lock up free American citizens and keep them there, subject to stripes and chains; the laws, meanwhile, having no power or access therein. And we assert and maintain, that the civil authorities are bound to examine into such cases, and to abate such prisons, like any other nuisance; and to punish their vile keepers like any other public criminals; yea and to use, if need be, the power of the state for that end. And still farther, we contend that if the rulers will not do it, society ought to reject such rulers as unworthy—and as accessaries to all the villany they connive at. And finally, if there remains no other mode of

redress against intolerable evils, society *en masse* is divinely commissioned to rise and correct them. The right of revolution itself is a sacred and an inalienable right; much more the right, to protect the weak, the oppressed, the suffering,—when in God's name they demand it at our hands.

It is perfectly true that every law ought to be exactly obeyed; but there is no law for the priests to keep a prison for women. It is also true that the public security depends entirely on universal obedience to law; but security of person, is as sacred and as precious a right as security of property; and ought to be as rigidly enforced. Let the laws be supreme; this is what we demand. But let it be *every* law, *all* the laws: the laws which protect the *personal* rights of *Olevia Neal*, as really as those which protect the *property* of priest *Gildea;* the laws which make the law itself supreme, as fully as any other portion of the law.

Thank God, the stupor which rested on the public mind is dissipated. Discussion is no longer considered sedition. The people see that we have told them only the truth. The public mind is turned to this great and growing danger, and the press and the public authorities of this Protestant city and country—must at last discover that we are free and Protestant; and that we intend to continue both, at all hazards. If a crisis must come to decide these questions; as well now, as at another time.

We shall resume this subject—when we have more space and leisure.

NUMBER XXVII.

THE CASE OF OLEVIA NEAL THE CARMELITE NUN, CALLED SISTER ISABELLA.

THE article which immediately precedes this, contains a rapid sketch of the principal facts connected with the escape of the poor Carmelite, whose case excited such a profound sensation. According to our promise we now resume the subject, which is indeed altogether too momentous to be allowed to pass by without a deliberate and thorough consideration; and which we are all the better prepared to discuss and to decide, after the delay which has occurred, and in the exercise of that tranquillity to which the public mind is again restored.

We consider it not amiss to say, that our whole aims in the treatment of this sad affair, are public; and that we shall not willingly or needlessly intrude upon private matters, or wound private feelings. At the same time we have a great public duty to perform; and we shall discharge it, in the fear of God, and in utter disregard of the wrath of man. The poor Carmelite, will doubtless never see these lines; and therefore any expression of our profound compassion for her misfortunes and our deep indignation against the treachery and wiles which have brought her to ruin, and as they say to madness—would be alas! but idle words. How consoling is the assurance that there is a land where the weary are at rest; where the victim is at last set free; and where the rod and the snare of the wicked and the oppressor, are broken in pieces! In that bright world, we hope to meet this poor, oppressed, deluded, broken-hearted child of sorrow, face to face, once more; and to find, that indeed, while the strong ones of earth derided her, and the cunning ones entrapped her past deliverance; God her Saviour, gently guided her along her thorny path, and bore her safely through the fire, and through the deep waters, in the bosom of his love!

But we have much to say that requires a firmer mood than this. Let us say it all, even in the solemn consci-

ousness that it cannot aid her, who is the chief actor in the scene. It may at least, turn aside some other victim from the path of sorrow; or it may arouse the sleeping justice of society; or at the least, it will abide, as a testimony—a deliberate, conscientious, unterrified testimony—for liberty and truth—against hypocrisy and crying wrong.

On the 18th day of August, (1839) which was the Lord's day, we had preached as usual at 10 o'clock in the forenoon, to the congregation which for nearly seven years we have ministered to in spiritual things—in Baltimore. About noon, and immediately after the public worship of God was concluded, a very valued friend, who is (as his father before him was) one of the most respectable men in the city, called upon us, at the house of another esteemed friend, who is also one of our most respected citizens; and briefly informed us, that a nun had just made her escape from the Convent in Aisquith street; that she was as yet protected by a worthy citizen, whose house she had entered; that a crowd was collecting; that there were rumors of an immediate attempt to carry her back by force to the convent; that no one seemed to know what was best to be done; and that our presence was desired on the spot. Without a moment's hesitation, we all three went to the scene of the affair, which appeared to threaten such instant and serious results.—As we went, the writer of this article called on a gentleman, who is on all accounts one of the most influential in the city, and who is a member and class-leader in the Methodist Episcopal church; both those before named being members of our own church. We called here for two purposes—(1) to learn the name of the nearest magistrate; (2) to carry with us, the weight of the presence of the principal citizens in the immediate neighborhood of the commotion. A similar call was made by the other gentlemen, on one or two individuals; and in a few moments we arrived at the corner of Aisquith and Douglass streets—accompanied by men, above all suspicion—and accustomed to be looked to, as the very patterns of civic and social propriety. When we arrived on the ground, we found *a mob of just the same kind of men in great*

part, already there! It is needless to add, that in such hands, every *good cause*, was not only safe but sacred.

After a brief exchange of sentiments with a few groups of friends—we entered the house adjoining that in which the nun was; which was occupied by a personal friend and member of our church, a widow, who was also the proprietor of the house into which the fugitive had been received. At our request the master of the other house came in to us, and at our suggestion sent immediately for the mayor of the city; while we passed into his house with the Rev. Mr. Poisal, of the Methodist Episcopal church, and the friend who came first for us. Here we suggested that a few resolute men who could be relied on for prudence and courage, should be let into the house; and that all force should be resisted by force, till the mayor should arrive. This was immediately done.

We take leave to say that after mature consideration, we see nothing better than what was suggested on the instant. If the woman had been carried back by force, no human power could have prevented a bloody and most fearful riot; which in its progress would have involved the whole city, and covered it with mourning. Besides this, the nun was free and of full age—and therefore, without warrant of law, no one had a right to molest her; and common humanity, honour and religion required that she should have the protection she piteously demanded. Still further, the glorious axiom of the common law holds with us,—that even the humblest and poorest man's house *is his castle*—and may be defended lawfully, against the whole world; and especially against lawless attempts to break into it. And finally, the mayor as chief executive officer of the city—was the proper person to take charge of the whole affair.

It has been said that no one had any thought of using force; or of taking back the nun without her free consent. Such statements are false; they were never thought of, till it was found what would be the certain effect of an appeal to force; and they can be disproved by hundreds of men, of unimpeached and unimpeachable veracity. When the nun's escape was discovered in the convent, men and women issued from it, and ran in all directions

up and down the streets in pursuit and anxious search for her, after she had luckily found shelter. Priest GILDEA, who is confessor to the convent, was very soon on the ground—and repeatedly attempted and positively insisted, again and again, on having an interview with the nun. And not only Papists, but even Protestants, vociferously demanded the instant restoration of the nun to the convent, with or against her will;—until the decided indications of public indignation awed down such audacious and mad projects. These facts are all perfectly notorious; and the names of leading persons, who urged and favored such a disposal of the nun, are in every body's mouth.—So perfectly well established was the fact of a contemplated rescue, and so fatal did such an attempt appear to us to be; that while we were in the same house with the nun, and while the matter was undergoing a vociferous discussion out of doors, we proposed, and all within approved the idea—that while we defended the house to the last extremity, the nun should change her dress and be privately removed, if the mayor did not speedily arrive; so as at once to defeat the attempted rescue, and keep matters in statu quo; and the execution of the project was prevented only by the prompt appearance of that officer.—The truth is, the Papists were by no means prepared for the intense feeling which was so suddenly manifested throughout the city; and when they saw the real state of things, they became satisfied that a change of plan was indispensable; and then without hesitation denied their former intentions and ate their former words.

What it takes us many words to relate, passed very quickly. While it was passing, we had, at the Carmelite's request, a personal interview with her, in the presence of the two gentlemen who entered the house in which she was, with us; and also of several members of the family residing in the house. This interview was brief, but decisive. On its own account, as well as on account of the public attempts to prove madness on her; or as Dr. MILLER has not hesitated to call her, a "*perfect maniac;*" we will try to give the reader an accurate impression of the scene.

We were ushered by a narrow winding stair-way, into a small upper chamber of a house only one room deep,

and of very low pitch. The front windows of this room, were immediately on the street, about ten or twelve feet above the pavement; and under them were hundreds of men violently excited about the poor sufferer, who could see and hear every thing, if it so pleased her. At a back window, seated on a low chest—in a posture of meek and quiet sorrow, was the unhappy Carmelite. She appeared to be a female somewhat above thirty—with a full and rather pleasant face, and large black eyes. Her appearance was that of a person in ordinary health; and her dress the peculiar and shocking costume of her order. She held in her hand a white handkerchief of very fine texture; and with becoming modesty instinctively hid her feet under her dress—so that the imperfect and barbarous protection for them, required as we knew, by her order, might not be visible. Her arms were bare to the elbow—and exhibited such an aspect of exposure and hardship, as to excite some suspicion in our mind, as to her condition in the convent. Indeed we expressed these doubts as kindly as we could, during the conversation, by a question as to her quality; whether, namely, she had been a sister or a domestic? She replied humbly but firmly, *a sister.* We repeat these things, because they give the reader a just idea of what we wish to convey; and because they show what was our own state of mind, at the time. We were indeed deeply interested in all that transpired, but never more perfectly qualified to see, to hear, and to decide, on the things of which we speak.

We took a seat at the side of the nun. Mr. POISAL sat on the edge of a bed, on the other side of her. He had gone up stairs a minute or two before us; and as we entered the room he said to her, this is Mr. B., naming us. Her reply went to our heart; she extended her hands towards us, and repeating our name, said almost convulsively—"*I claim your protection!*" May God do so, and more, to every man's soul, who shall dare to outrage nature and heaven, by resisting such an appeal in such a case! We told her we had come to her, for no other purpose.

A rapid conversation, in which several took part, immediately ensued, from which we learned in substance;

that her name was OLEVIA NEAL, originally from Charles Co. Md., but now called sister ISABELLA; that she had been put into the convent *very young*, (the precise age not stated by her; but as some have said at *six*, or as others say at *sixteen* years of age,) and been in it *nineteen years;* that she had been long anxiously trying to get out, and had once succeeded in making her escape into the street, when she was met and forcibly carried back and subjected to severe penances; that having again escaped, her anxious desire was for present protection, a desire she repeatedly expressed; that however, she wished all to understand that she did not desire to change her religion, but only her condition as a nun; that she did not wish any violence offered either to the nuns or priests on her account, against whom indeed, she said she was not disposed to make any accusation; that she felt agitated and unfit for any extended conversation on the subject of her past trials, and asked only for security, repose and tranquillity till she could collect her faculties and decide more maturely on her future line of conduct; which was the more necessary, she said, *as they had told her that her mind was weak; and that having no friends in whom she could confide, she was obliged to throw herself on the public for protection.*

Much more was said, which we do not think it worth while to repeat at present. But as a sample of the general style of conversation, and as a proof that she is a "*perfect maniac*," we will detail one item more minutely.

She was asked if a nun had not escaped some months ago?

Yes, it was I:—was her reply.

How happens it that you were back again?

I was met by a gentleman, immediately after getting out, and carried back.

Who was that gentleman?

No answer.

Was it PRIEST GILDEA?

Yes sir.

What was done to you, when you were carried back?

There are penances to undergo. I was subjected to them.

Did they whip you?

No answer; but a mournful smile.

Did they imprison you?

I have said I endured the usual penance.

She was not pressed farther on this painful subject; being evidently unwilling to speak fully of it. We must say in explanation, that we had known for some time the fact of the former escape of a nun; and also Mr. GILDEA'S agency in her re-capture. And we shall show before we conclude this article, that the questions as to the stripes and chains, were not idle or unsuitable; but most pertinent, and most natural. The priests must not suppose that we neglect their affairs; nor that we tell always all we know of their matters. We have indeed no spies, and no secret machinations. But there are in Baltimore eighty thousand pairs of Protestant eyes and ears; and the Papists have taken so much pains to make us odious, that others in revenge, unduly honour us. So few prominent men are willing to stand boldly on the Lord's side in this great controversy; that the thousands of private persons who are meditating it and turning it in their thoughts—do not forget even the humble instruments, whom God condescends to employ in his controversy with the beast and the false prophet.

The poor Carmelite, we have admitted, said more than we think it necessary now to repeat. She is reported to have said much which we did not *hear;* and cannot therefore avouch as true. Enough was *known* for undisputable truth, to produce the most intense excitement in the public mind. When to this was added the many dreadful things reported to have been stated by her, and those natural exaggerations to which all rumors seem liable in their progress from man to man, it is not to be wondered at, that the whole city was moved; nor by consequence that the intervention of the mayor, first rendered necessary by the violent pretensions of the Papists, was afterwards considered not less so by the excessive agitation of the whole community. When he arrived on the ground he found the larger portion of the crowd so decidedly Protestant, that the proposal to take the nun to the Maryland hospital, which though a public institution

is under the care of another set of nuns, was positively rejected by the crowd; and she was taken by general consent, for present protection to the Washington Medical College, where there is an infirmary under Protestant influence.

Our *personal* agency in this affair has now been fully stated. It was throughout unpremeditated, and obviously called for by Divine Providence. We do not regret it; our only regret is that we were not able to do more available service, than we fear was done, to an unfortunate fellow being who has been placed by untoward circumstances in such a position as to render it difficult, if not impossible to serve her effectually. We earnestly hope that the day is near at hand, when every honest man will feel it a duty and an honour, to do more than we have been able to do; and which would not be worth the naming, but for the threats of personal violence; the placards inviting the Papists to pull down our house and church; the newspaper inuendos, and the papal clamour that the whole of this excitement is traceable to our anti-papal labours—with more of a like description; which have unitedly induced us to record with some minuteness, our real agency in the affairs of the nun. And now in dismissing this portion of the subject, we have merely to say, that our mind and heart are fully settled on this whole subject; and reproach, danger, and death itself are to us, lighter than chaff, in comparison with keeping a good conscience, doing our Master's work, and finishing our course with joy. Neither do we forget, that they who bound themselves by a great curse to eat nothing till they had slain Paul; swore and plotted only to their own hurt and shame.

Upon any view of this subject it must certainly be allowed, that the public have no sort of interest in its minute personal relations. But on the other hand it is equally clear, that the most insignificant of these individual details may involve principles and interests of the largest and most weighty kind. Such we feel confident is the case; and having that impression we shall now proceed to make such observations as appear necessary.

It would be a profitable and striking exhibition, if some one would take the trouble to collect the sentiments of

the most profound thinkers, and the most active promoters of the good of mankind; in regard to the danger of tolerating the popish religion in any free state. John Wesley openly declared that he considered it dangerous and uncalled for, to allow of such a system in any Protestant community, for this reason chiefly—that as it was of faith amongst Papists that no faith need be kept with heretics —therefore heretics so called could have no faith in them; in short, that no adequate guarantee could be given by such persons, for loyalty to the state, or fidelity to men, and therefore neither men nor states could safely trust them. John Howe, in the most trying and impressive circumstances, and when under the strongest temptation to conceal or modify his principles, or at least to be passive; publicly and boldly declared, that he considered the papal religion so corrupt that no Christian government could allow of it, without offending God. John Milton in his majestic work, *Pro Populo Anglicano Defensio*,— towards the close of the preface, has these words; "Therefore we do not admit of the popish sect, so as to tolerate Papists at all, *for we do not look upon that as a religion, but rather as a hierarchical tyranny, under a cloak of religion, clothed with the spoils of the civil power, which it has usurped to itself, contrary to our Saviour's own doctrine.*"

Similar to these, have been the conclusions of the ablest of mankind in all countries but our own, until within a period comparatively recent. We have taken a different view of the subject, from an early period of our history; and universal religious liberty, or at least a very enlarged toleration has been generally established in the United States. For our part, we cordially and *ex animo*, embrace the principles of the largest liberty, in all possible cases. But we incline seriously to doubt whether the community at large, or our tribunals in particular, have as yet really examined this important subject in all its practical bearings; and we apprehend that many and unforeseen difficulties will yet occur, in carrying out principles precious to us all. Let us illustrate by a case. The Universalist is rejected from the stand as an incompetent witness, because he does not believe in a future *state*

of rewards and punishments; and the Atheist, because he *doubts* even, concerning the existence of a moral Governor of the Universe. But the oath of a Papist is taken unquestioned, although it is part of his faith that if he be a priest, he is not bound to tell the truth on oath before a *heretical* tribunal—which is to him as a nullity, and his oath therefore, no oath; while any popish layman, may commit deliberate perjury, and be absolved by the next priest;—yea absolved for a trifle in ready money, at a rate set down in the *tax book* of the pope's chancery!

The truth is, however, that Papists in the United States so far from being satisfied with the same religious liberty which we all enjoy—require us to allow them the exercise of peculiar and most iniquitous privileges, which are hostile alike to our principles, our feelings, and our patriotism. Papists, who never tolerate any other religion when they can by force suppress all dissent; Papists who in Spain, Italy, Portugal, Mexico, Guatimala, and all South America, at this moment forbid the free exercise of any religion but their own; these same Papists come here amongst us, and not content to enjoy all we enjoy, require, yea and exercise special privileges granted to none else!

Is there any Episcopalian prison in Baltimore? Is there any Methodist jail where women are kept under lock and key, bars and walls—for private *tuition* by single gentlemen? Is there any Presbyterian confession, council or tribunal which has required the erection of prisons, and provided laws for the whipping, chaining, and putting to death of women confined therein? And then set up in practice their vile principles, in open day in our streets? No man believes, no man insinuates, that such things are. No Protestant asks, desires, or exercises such exclusive and outrageous pretensions.—But ninety-nine out of every hundred Protestants in this city, strongly suspect, if they do not firmly believe, that the so called Carmelite Nunnery in Aisquith street, *is a prison for women;* who are there kept against their will, and without warrant of law; and who under the pretence of religion, are subjected to the absolute and private control of unmarried men!

We protest in the name of God and of a free people, that these unmarried men have no right to keep a prison for women in our city. We claim it as the sacred right of these poor women,—a right for whose free exercise, virtue as well as liberty pleads in tears, to have free egress from that prison, at their own choice—yea at their mere caprice, yea whether they be "*mono-maniac*" or "*perfect maniac.*" We solemnly demand of the public authorities that they see into this prison, and thoroughly inspect it from the garret to its darkest subterranean cell. We call upon our legislators, to invest the guardians of the public freedom and morality, with all needful authority, to examine, decide, and act in this matter. We invoke the sovereign people, the virtuous men of every party, to lay aside their unworthy animosities and cast their votes for men, who in whatever public trust, will enforce *equality* before the law; who will put away all *exclusive* privileges, and especially all execrable pretensions to imprison the free, without a lawful warrant.

Six hundred and twenty-four years ago, on the 20th day of last June, our heroic ancestors recovered from king JOHN at *Runny Mead* their ancient liberties. The forty-third article of MAGNA CHARTA *forbids that any freeman shall be imprisoned, but by the lawful judgment of his peers, or by the law of the land.* This glorious enactment is the foundation of all personal liberty.—Against that MAGNA CHARTA, the then reigning pontiff INNOCENT III. issued his Bull, disannulling it forever, and condemning with anathema, it and all who upheld, enforced or contended for it. During these intervening six hundred years, liberty and popery have been eternally at war; and will be to the end.

Will any say, that the Convent in Aisquith street is not a prison? Our answer is prompt and simple. Satisfy the public mind on that head, and our argument on this point is at an end. Prove to us, by competent persons, freely admitted to inspect the house, to examine every part, to see their mode of life, and rules and vows, to converse in private with each nun; prove to us, in an honest, fair mode, that the inmates have free and full opportunity and permission to leave it at their discretion;

and then we say,—let all stay and welcome, who choose to stay of their own accord. Against nunneries as *schools*, we have no *legal* objection. Against nunneries as *proselyting* houses, our objections are not *legal* ones. Against nunneries as *sinks of moral pollution*, our objections still, are not *technically legal*. But against nunneries as *prisons*, our objection is strictly and directly, that the laws and constitution, the liberties and customs, the peace and dignity, the security and order of society utterly forbid them. Let that argument be met, or let the fact be disproved, or let the prison be abated.

The fact never can be disproved. They are prisons. The canon law proves it. The history of their suppression every where proves it. The testimony of all eye witnesses; the revelations of all escaping nuns; the structure of all convents; the sensation produced by every escape;—every fact connected with the subject conspires to prove irrefragibly, that they are prisons. And we boldly assert, and appeal to the constitution and laws of the country, and to the whole legal profession, and to the learned bench every where; that being prisons, they are public nuisances, and may be, and ought to be, abated by due process of law.

Will any say this cannot be; that public violence would be the result; bloodshed the necesary consequence? We indeed know that an armed conspiracy has been formed in this city, composed chiefly of foreign ruffians; and its avowed end is to defend at all hazards, these prisons for women. Two thousand men, it was boasted, were prepared, armed, and waiting for the signal to be given, by a certain toll of the great bell of the cathedral; and would have rushed—not on any mob, but as is unblushingly avowed on private citizens and designated property. We remember the events of St. Bartholomew: those of 1641 in Ireland; and others of the like description in all lands. But we remember also our ancestors, our liberties, our God. If the laws are not supreme and cannot be enforced, the sooner this is known the better for all. If there be a party in the state stronger than the state itself, let us abolish the pretended state, and construct society anew.

But such fears are absurd and childish; they are as silly as they are base. There is a spirit in the law, before which all other spirits habitually give way. And there is a spirit in the American breast, which will enforce the law—oppose what will. The men who passed night after night under arms to protect the prison in Aisquith street were nine-tenths of them, staunch Protestants; and cordially detest the institution they would have lost their lives in defending. Of nineteen men, who at the call of the mayor moved with fixed bayonets upon the stern and tumultuous mass, at the most critical hour of the late excitement; of these, nineteen men, who in fact by their galantry decided the whole affair at its very crisis—it is doubtful if one was a decided Papist; *and two were active members, (one of them an elder) in our own church!*—And yet we and such as they, are the putative authors of all the commotion; the marked objects of organized vengeance; the butt of the sneers of scribblers, who are far better disposed to slander their fellow Protestants than to meet an enraged mob.

Some however, and amongst them one of the city newspapers, have set up this defence alike of convents and of the conduct of the Papists in the present case, viz: that as females enter them voluntarily no one has a right to interfere; and as they freely bind themselves by solemn oaths, those oaths oblige them, and the public should not interfere. It is truly astonishing that any one, but especially one presumed to be fit to conduct a newspaper, should be found capable of advocating such atrocious principles.—If a man binds himself by contract however solemn, to any duty small or great, or any interest however minute or immense; the power of the state, through its chancellors, will interpose for his relief,—if fraud, collusion, deceit, false pretences, failure of consideration, or even honest mistake can be substantiated.—But a poor female may be morally influenced by friends, deluded by proselyting nuns, seduced by cunning priests, betrayed by the workings of her own fancy, misled by the irregular exercise of some of the best feelings of the heart, or in a thousand ways induced to take a step which she supposed would lead to peace, innocence and bless-

edness here and hereafter, but which she discovers afterwards has brought her nothing but sorrow and shame; and after *nineteen years* of anguish, when she seeks deliverance is calmly told, the fraud, the fatal mistake, the infernal deception, is irremediable on earth!—Yea the strong man, shall need only to show that he acted before mature age, and the act in many cases is void *per se*, and in every case is voidable; but the poor girl, shall be trepanned by the law itself, which under the vile influence of papism and to the infamy of the state, allows her at the tender age of *sixteen*, to bind herself in defiance even of paternal tears,—to irrevocable perdition.—The stout man, shall be allowed to treat as a mere nullity all pretended oaths administered without the authority of law, and shall be delivered by the whole public force from oaths which are contrary to morality and law, even though put to him by corrupt officers of the law itself; but a weak girl under strong delusion, shall swear oaths alike forbidden by the law of God, and the good of society; she shall swear these oaths, to men and women having no sort of right, power or warrant, to administer any oath whatever, and who are themselves the party alone benefited by the ruin of the poor victim; and yet these oaths, are so sacred that no deliverance is to be hoped from their frightful obligation!—And this is what *men* advocate as religious liberty, public virtue, social duty, and sound law!

A far more common turn which is given to the whole affair is, that the nun is deranged. This seems to be the grand fact on which the Papists seek to rest the case; and the pains taken to prove it have been to a great degree effectual in diverting public attention from the true issue in the case. The only tangible proof on this subject, is contained in the following certificates, which were published in the city newspapers.

The Carmelite sister who left the convent yesterday, Sunday, and whose name is Isabella Neal, has been to my knowledge, afflicted with this monomania for upwards of five months: she thinks that she can live without eating and drinking. As I have not seen her since April last, she may now be better on that point, but for all, my opinion is she never will be in her right senses.

Baltimore, August 19, 1839. P. CHATARD, M. D.

Having read in yesterday's Evening Post, "that it was the opinion of the faculty of the Washington college, that Miss Isabella Neal, "the apparent cause of the present excitement," was "sane," I deem it my duty to the faculty to state, that they have expressed no opinion on the case. As regards my own individual opinion, I am free to say that I consider her a *perfect maniac.*

J. H. MILLER, M. D.
President of Faculty of Washington University, Balt.

Baltimore, August 20, 1839.

We the undersigned, members of the Faculty of Medicine of the Washington University of Baltimore, having been applied to by Col. Wm. Brent for our opinion in reference to the case of sister *Isabella*, who was placed in this institution by the mayor of the city, on Sunday last, state as follows:

That we have visited her several times, and from the general tenor of her conversation, we are clearly of opinion, that she is not of sane mind; there is general feebleness of intellect, and we are unanimous in the belief that she is a MONOMANIAC. We also feel it an act of justice to state that she made no complaint of her treatment while in the convent, other than having been compelled to take food and medicine.

SAM. K. JENNINGS, M. D.
WM. W. HANDY, M. D.
JOHN C. S. MONKUR, M. D.
EDWARD FOREMAN, M. D.
JOHN R. W. DUNBAR, M. D.

August 21, 1839.

We call the reader's attention to the remarkable discrepancy between the statement of Dr. Miller, and that of all the other gentlemen. One of the best settled principles of evidence is, that a party shall not be allowed to contradict his own proof; and unless the Papists can show that "*perfect-maniac*" and "*mono-maniac*" are one and the same thing, they can hardly expect the public to believe that the nun could be both at once. Or if she could, then perhaps she might be a *third* thing at the same time, viz: *sane enough* to know that a convent was not a fit place either for a lady or a Christian,—*sane enough* to get out,—and *sane enough* to refuse positively to go back again into it.

The certificate of Dr. Miller, however, is utterly incorrect, in point of fact. There is not one person of the hundreds who have seen this nun, who does not *perfectly* know that she is *not* a "*perfect maniac;*" and the professional testimony of his brethren cannot possibly establish any thing more decisive against the nun; than it does against him, either professional incompetency or extraor-

dinary carelessness in the use of terms. In regard to the statements of the other gentlemen, we will not pretend to call in question the exact accuracy of what they say; and still less their own firm conviction of the propriety of their course. It is, as it appears to us, rather remarkable however that Dr. Chatard should have felt at liberty to give a statement intended to prove the *present* condition of a patient, whom he had not seen for four months. And we respectfully submit to *all* the gentlemen who signed the third certificate, whether it is not calculated and used to produce an impression on the public mind entirely aside from any which they themselves would consider true and just? Indeed we might go to Dr. Chatard himself, and ask if he would assert professionally that a person who is of unsound mind in regard to food and drink; is therefore *necessarily* incapable of forming a true and sane conclusion against being further confined in a convent? We respectfully enquire of the signers of the last certificate—whether they are willing that their names and influence should be used to prove, that because a woman "is not of sane mind"—*therefore* she should stay in a nunnery, or *therefore* is acting as a madwoman in trying to get out? It is perfectly manifest that all these certificates were got and used, to justify the Papists, and to rob the poor nun of public sympathy; and the point of our present observations is, that the certificates create the impression that the woman was incapable of acting rationally, *in the particular act* which it was alone necessary to explain; while in fact it is notorious to all who saw her, that although she might be weak of intellect and unsettled on particular subjects, yet she was perfectly rational and clear in regard to the desire and purpose to quit the convent. We deeply regret that professional gentlemen should allow themselves to make general statements, which they ought to have seen would be used for purposes of *particular* wrong and injustice.—For with all respect for the medical and personal characters of these gentlemen, we unhesitatingly assert our conviction on personal knowledge, that no twelve men on their oaths will ever say after hearing the proof, that this nun was insane when she escaped from the nunnery.—

That is the point—the whole point. The woman was not "*maniac*" nor "*mono-maniac*," nor "*perfect maniac*" *when she escaped.* She did that act *rationally*,—and we defy the whole world to establish the contrary, by any method known to the laws of any civilized people; and we are confident of our ability to prove the fact to the satisfaction of any jury, if the opportunity is given. If it is important to the papal cause to prove this woman mad when she escaped, let the attempt be fairly made; let a writ be issued; let a jury come; let witnesses be called and *sworn;* let the cause be heard and issued; and we predict she will be found of sound mind and memory, in that act, and on that eventful day.

But suppose her to have been "*perfect maniac;*" it is the first intimation the public has had, that the Aisquith street convent was a hospital for the insane. It appears too, that she was not the only maniac there. On Monday night after her escape, a carriage load of refractory nuns was privately removed under the cover of darkness; and on the following Wednesday night the most frightful screams, which *appeared* to come from the convent, were explained by a priest next morning, by coolly saying, there was *another* deranged nun in the convent; and that event was followed by another secret removal of inmates! Perhaps all the deranged and all the refractory will be pretty soon removed, and the secret places be sufficiently hidden to offer another examination of the premises by a packed committee. We shall see. It required many months to *arrange* the Canadian convents, for a sham examination after the disclosures in regard to them. It may be done sooner here.

We say, suppose sister Isabella tc have been really "*perfect maniac*"—or generally "*mono maniac*"—or only a *mono-maniac* "*for upwards of five months*"—or least of all to have been merely afflicted with "*general feebleness of intellect.*" Suppose it true, is it any defence of nunneries, either in a moral or legal point of view? Really nothing appears to us more natural, than that a long course of monotonous imprisonment should enfeeble the intellect; and if it be attended with rigor and unkindness, and given up to filth and crimes, that the moral faculties

should perish, and reason herself stagger and fall. The question which interests society is this—by what authority, for what ends, and with what effects are these *private prisons established?* The answer, so far as the papal exposition of sister Isabella's case goes is this;—they are in order to run women mad, and then on account of that madness claim the forcible custody of their persons!

There is one aspect of this subject which we never think of but with pain and the deepest solicitude. One of the great evils of our times is the general destruction of all personal influences, and the substitution of general and organized control in the stead of the more healthy action of the old fashioned condition of society. No man has any personal influence derived merely from his virtues and abilities; no name is sacred, no authority is revered. The boy in the place of public resort will deride the counsel of the hoary head; and the neophyte will openly mock the wisdom of experience, however amply fortified. For a time the public press arrested this terrible declension, and presented a bulwark around which the better elements of society might have gathered for defence. At length the press itself has fallen in the same struggle, in which all personal influences had fallen before it. There was a time when the press directed public sentiment; now the *press* as such does not exist as a separate interest. Every newspaper belongs to some certain opinion, some particular interest, some determinate object. Its whole end is to promote *its own end;* and all society so deeply feels this, that no man regards what the bulk of our papers say, as true or fair; any farther than he can otherwise ascertain the facts. Office, power, patronage, money; these are their ends. And to gain these ends, they speak or are silent, praise or blame, blow hot and blow cold, be all things or be nothing—upon all other subjects but the one, they are sold, or committed to. As a necessary consequence of this condition of the press, strong men and good men fail, or avoid connexion with it; because they will not "turn about and wheel about," at party dictation; nor substitute party ends for those of virtue, liberty and truth. An inferior class of men become the conductors of the press; men who influence no

party; but who are the mere echoes of their "*patrons;*" who in their turn dismiss them, or set other papers the moment their mere *party* interests require it. The newspaper press thus becomes morselled out—and entirely loses all elevated, united and general character; while parties and interests buy their advocacy, or absolutely set them up as their notorious property, and make them the simple vehicle of their interests, instead of the real organs of public sentiment, the real advocates of public interests. This is a most deplorable state of affairs; and while truth obliges us to make the statement, we do it with grief and shame. That it is true,—that the newspaper press is to a pitiable degree destitute of real strength, independence, public confidence, and settled influence—no man can doubt who has paid any attention to the subject.

Never was this fact more apparent than during the recent excitement in this city. Never was any truth more manifest than that the real, settled, intense feeling of this community—was neither felt nor uttered by the newspapers. One good has resulted from this great evil. The Protestants of this city have been obliged to see, that there is no Protestant newspaper here, in any true sense of that term; and the day we predict is not remote, when this mighty interest will be forced to have its organ also.* There is wealth enough and there is interest enough, and there would be patronage enough, to support a first class daily newspaper in Baltimore—which should be the candid but fearless advocate of Protestant sentiments, and Protestant principles. Who will move forward in this indispensable undertaking?

We cannot close this paper without expressing our conviction that a great revolution has commenced in public sentiment,—and that mighty events are brewing in the hearts of the people. Men feel that religion is an affair of daily life, and that they who corrupt it are the enemies of God and man. They perceive that while they slept the enemy has sowed tares thickly amongst us,

*Within a year from the first publication of this paragraph—its prediction was fully verified; and that in very peculiar and unexpected manner.

and they are resolved now that they are fully awake, to redress if possible their former inattention and unfaithfulness. The time is gone when papal mobs may rush into our churches and drive out the worshippers; or terrify our citizens so that they dare not meet to hear the subject discussed. There is no longer any terror of papal violence. There is no longer any public indifference even towards papal fooleries; for the people have looked under the apron of the ecclesiastic, and to their horror, see the blood basin and the sacrificial knife! Our enemies say it was we who awakened this community to the sense of their true condition and duty. They do us over much honor. The hand of God is in the whole progress of this controversy between the corruptions of the past, and the light of the advancing day. For three hundred years it has not ceased to agitate Christendom; nor will it, till the pope of Rome ceases to assert and exercise the power and authority of God on earth, or at least till the countless army of his subjects cease to reverence that power, and to obey that authority. The price of liberty is perpetual vigilance.

NUMBER XXVIII.

REVIEW OF THE CORRESPONDENCE BETWEEN THE ARCHBISHOP AND THE MAYOR OF BALTIMORE.

THE following letters of MR. ECCLESTON and GENL. LEAKIN appeared in the papers of Baltimore almost coincidently with the publication in pamphlet form of the preceding number of this volume. There appeared with them a letter to the mayor from *Will. Geo. Read, Timothy Kelly, Basil S. Elder, Thos. Meredith*, and *Edw'd Boyle*, calling themselves "*a committee*," (but of whom, *con constat;*) asking that the correspondence might be published; and the mayor's reply consenting thereto. We will

not trouble our readers with "*a committee*," at present; but content ourselves with recording and commenting on so much of the correspondence as is official and important.

Baltimore, August 31, 1839.

SIR—We have lately passed through scenes which caused me no little solicitude for the religious society under my spiritual jurisdiction, and as their ecclesiastical organ, I take the earliest opportunity, since my return from New York, to express to you, and those who so nobly co-operated with you, my thanks for the protection afforded to the Carmelite convent. This duty we owe perhaps more to ourselves than to you. For in the consciousness of having faithfully and fearlessly discharged a high official obligation and in the *helpless sex of those* who claimed your protection, you must find the proud and ample recompense of a generous heart.

It is with the deepest grief that I have witnessed those scenes of violence which you were called on to repel—scenes but little in accordance with the spirit of the Catholic pilgrims who first landed on our shores, and offered the open hand of fellowship to the persecuted of every creed and clime. In *Baltimore*, especially, I was not prepared to expect them, where the very name of our city reminds us of the Catholic founder of Maryland, one of the earliest and truest friends of civil and religious liberty. Yet it is in this city that we have witnessed a cruel and unmanly attack upon the reputation and peaceful abode of inoffensive women, many of whom are descended from the first colonists of Maryland, and who, holding still the faith of their fathers, have chosen to enter a religious community and divide their time between the practices of prayer, self-denial, and the instruction of youth. Connected, as they are, for the most part, with the oldest and most respectable Catholic families of the State, and being unrestrained in their communications with their friends and relatives, they have protectors out of the convent and out of the priesthood, able and willing to guard their rights and to invoke for them, if necessary, the protection of the laws of the state. But compassion for the inmates of the nunnery was not the motive of the assailants of the premises. The escape of an insane member of their community whom her companions had watched over with the affection of sisters, and who every body will now admit, would have been far happier with such friends than elsewhere, was made the pretext for directing upon them the most ruthless and terrible violence, from which, under Providence, they have been rescued mainly by your promptness and energy. I rejoice to add that every distinction of party and creed was lost in the general determination to maintain the rights of conscience and the supremacy of the laws. And I should be ungrateful, if I did not publicly acknowledge the obligations which we owe to the liberal and just course pursued generally by the *press* in the midst of those exciting events. I am persuaded that the manly and upright efforts of a portion of it had a powerful influence in resisting the spirit of persecution and repelling the calumnies which were industriously circulated in order to influence the public mind and to urge on the reckless to deeds of violence.

It would extend this communication unreasonably, if I attempted to enumerate the many persons whose generous exertions came under my own observation. I must therefore beg you to convey my thanks to the

citizens generally, and to those more especially who were personally engaged in the defence of the convent, for the protection so efficiently afforded in the hour of danger.

I have the honor to be, sir, very respectfully and gratefully, your obedient servant,

SAMUEL ECCLESTON,
Archbishop of Baltimore.

General S. C. LEAKIN,
Mayor of the City of Baltimore.

MAYOR'S OFFICE, Sept. 7th, 1839.

Most Reverend Sir:—I have received and read with much satisfaction your letter approving of the measures pursued for protecting the Carmelite convent in this city and its respectable inhabitants, from threatened outrage; and feel grateful on behalf of those fellow citizens who so cheerfully united in rendering those measures effectual, for the kind expression of your thanks. It is but just, however, for me to state that we only performed, on that occasion, a duty which every citizen of Baltimore, and especially every officer and member of the city police is bound at all times to perform to the best of his judgment and ability.

The constitution and laws of our state entitle to protection from unlawful violence, persons of every description, without distinction as to sex, age, condition, religious denomination or political party; and, in like manner, every owner of property without exception, is entitled to have it protected from destruction or injury. It is both my duty and my inclination, as chief officer of this city, impartially, and with all necessary promptness to obey, support and enforce the constitution and the laws, to the utmost extent of the powers and the means entrusted to me, which I believe to be amply sufficient, while I am supported, as I feel confident I shall be on all such occasions, by the efficient aid of a very large majority of my fellow citizens of every sect and of every party.

During the recent scenes which you witnessed and so deeply and justly regret, the disposition to commit acts of violence was so strongly and openly manifested, it was obvious that nothing but the conviction of a powerful resistance, dangerous to the persons and even to the lives of the assailants, could have restrained them from proceeding to the commission of actual outrage on persons and property. Happily the result on that occasion was such as I hope and trust will satisfy you and the religious society under your spiritual jurisdiction, that they may feel assured of enjoying, in Baltimore, that protection and security as to their persons and property, and the free exercise of their religion, which in common and equally with all others they have a lawful and just right to expect. The result will also have given a gratifying proof to the friends of humanity that such protection can be surely effected under most alarming circumstances, without serious injury to the most reckless of the criminal assailants, and that it may not often be necessary for the supporters of the law to be the punishers of those who wantonly disobey them.

I am sincerely and respectfully
Your obedient servant,
S. C. LEAKIN, Mayor.

To the Most Reverend Archbishop of Baltimore.

The reader will not fail to observe that these letters reveal a state of public feeling as confessedly existing in

Baltimore—which those who have been observant of the course of events must have noticed before. There was a time in this good city, when the Papists could rush into a Protestant church in Eutaw street and drive out the worshippers, and even forbid and defy the Rev. Mr. SMITH (once a Papal priest) to preach in this city. There was a time when PRIEST GILDEA could boldly intrude into another Protestant assembly, worshipping in East Baltimore street—and during the exercises, publicly revile and insult the officiating minister. There was a long period of time—during which no man was safe, who ventured to call in question the doctrines of Papism, even in the exercise of official duty; and within a few years, a member of the Baltimore bar, refused to appear for a child, kidnapped and secreted by certain Papists, because, as he said—his house would be burned over his head. Now, we have a high official expression of thanks, by the "ecclesiastical organ" of the Papists in all this wide empire, —"for protection"—afforded to a portion of that religious society.

While we confidently assert our conviction that this whole matter proceeds on a totally false assumption; while we are ready to risk the assertion that no Protestant in this city has any desire to molest any Papist in the lawful exercise of his equal and sacred religious rights; yet we cannot avoid noticing the salutary change, which has been so recently and so obviously produced on the minds of the Papists themselves. It is good for them to feel at length, that the Protestants know and will maintain their own rights and privileges; that they are weary of insult and dictation; that they see the necessity of repressing an insolence too long endured from an intolerant and bigoted minority; and that *equality before the law* is imperatively demanded by the general voice of society. We rejoice to know that Papists are as certain of protection, as we are ourselves, in every lawful act; but we rejoice also that they have discovered, that like us, they are entitled to no more. That society is safe, when every citizen confides in the law; and where every law is so administered as to justify that confidence.

It must however be conceded that many things which may be strictly lawful—may also be deeply offensive to

society; and that no rule of private morality or public virtue is better settled, than that such things become improper when they become occasions of public scandal and injury. The laws omit all mention of many things, and provide no punishment for many others—which society could not endure; and he is a bad citizen, who will persist in such acts when their obvious effect is to convulse society—without any adequate necessity, or chance of corresponding advantage. Now supposing Mr. Eccleston to be so deeply grieved as he says, by recent events in our city; why does he persist in setting up new and extensive establishments, which have every where produced popular excitements, and will continually do it? No sentiment is more firmly fixed in the minds of men, than that nunneries are sinks of moral pollution; and that nuns are victims of priestly licentiousness and cruelty. And yet no part of the papal operations in Baltimore is more sedulously cultivated and enlarged, than these nunneries; while nothing is more certain than that the same feeling of deep hostility to those establishments which has pervaded every portion of the civilized earth, and which so strongly and so justly pervades this community; will be liable an every emergency to manifest itself on the part of certain portions of society, in what Mr. Eccleston calls "ruthless and terrible violence, cruel and unmanly attacks."—Cannot the priesthood do without nunneries? If they can—why persist, to the manifest jeopardy of public order, in that which society rejects and abhors, even supposing the laws have not provided a remedy against them? If they cannot,—what a perfidious lie is the pretence of priestly chastity?

If we were not liable to misrepresentation, we would not consider it necessary to say that we utterly oppose all irregular movements of society—for any purpose whatever. The law as it is, honestly administered; the law changed by the medium of the ballot box; the ballot box, law and all, subjected to fundamental changes, when needful, only in a sober and well ordered way, this is our political creed. It is the creed of liberty, of the revolution, of the Bible. We say thus much also, that we may the more distinctly and emphatically add the expression

of an honest indignation against the Jesuitical attempt of Mr. Eccleston—to create the impression that any portion of the Protestants of this city ever intended to perpetrate the least personal offence against the nuns themselves. He speaks of "the helpless sex of those who claimed" the mayor's protection; as if he did not perfectly well know, that the most violent of the people asked nothing more, than that *legal and sufficient protection* might be given to the nuns. He says, "we have witnessed a cruel and unmanly attack upon the reputation and peaceful abode of unoffending women;" when he is as certain, as he is of his own existence, that it was not against these unhappy women, but against their supposed seducers and jailers that the public indignation was roused; and that "their peaceful abode" was in danger, only because and so far as, it was believed to be their prison. No Protestant in Baltimore ever had a thought of injury to any nun—because she chose "to enter a religious community"—or because she chose to stay there; and it is a gratuitous calumny for Mr. Eccleston to say that any Protestant directed "the most ruthless and terrible violence,' or any violence at all, against any nun. We were amazed to find the mayor in his reply to this deliberate perversion of notorious facts, countenancing instead of rebuking the falsehood. Does GENERAL LEAKIN believe—and will he venture to tell his fellow-citizens, when he again solicits those suffrages, for which this billing and cooing with the archbishop is—we venture to suggest—a bad bate;* that out of the thousands

*If it was a bate, it utterly and wofully failed. Less than a year after the first publication of this article—and at the first municipal election in Baltimore, after the *Olevia Neal* case and correspondence; there was a total revolution in the politics of the city. The facts of the case justify us in making three reflections, which, we venture to predict, the future will fully verify; as we think the past has already proved their truth.—1. The Papists of this country as a body, have no fixed political principles,—but are ready to bargain and sell their political support, to any man or party, who will do most for papism 2. They are, as a body, utterly unworthy of confidence; and have neither sagacity, fidelity, nor truth, as political allies. 3. The Protestant feeling and principles of the country, will, first or last, bring to political ruin, every man and party, that manifests the east treachery to the glorious principles of Protestant truth, liberty, and right, upon which all our institutions rest.

and tens of thousands in this city who were deeply interested in the fate of ISABELLA NEAL—any single man, or at least any number sufficient to justify a general and unqualified charge, meditated, much less "*threatened outrage*," on the "*respectable inhabitants*" of "the Carmelite Convent?" That many enraged persons may have meditated the destruction of the convent itself, we will not deny; though we do not know the fact. And that the conduct of the mayor in preventing such an act was proper and most commendable—we readily admit. But the mayor has taken a serious task upon his hands, in endorsing the statements of the archbishop. The truth is, as the whole city knows, that the universal feeling amongst all true Protestants, was profound sympathy for the poor nuns; and that one great cause of the intense excitement, was the rumor, said to have originated with the escaped nun, that several others were detained against their wishes. It is a pretty story indeed, for these pure and holy priests to outrage society by their treatment of their nuns; and when public sympathy explodes upon the priests, for them to have the audacity to say, the indignation is levelled against the nuns!

Mr. Eccleston shows clearly by the course of his remarks, that he did not himself believe the statements we have been exposing; else why take so much pains to prove that the nuns have other *protectors* besides the mob, which as he argues, was only prevented by force, from doing violence to them? This is a very curious argument to use against meditated violence,—*the victim does not need your protection!* Fie Mr. Eccleston; a Jesuit, not to say an archbishop, ought to reason better.

But let us examine a little, this new defence; for the statement, if true, is really important. These nuns, says the person under whose "*jurisdiction*" they are, "*being unrestrained in their communications with their friends and relatives, they have protectors out of the convent and out of the priesthood, able and willing to guard their rights and to invoke for them, if necessary, the protection of the laws of the state.*" In the foregoing part of the same sentence, he had said "*they are connected for the most part, with the oldest and most respectable Catholic families*

in the state." Now we omit all notice of the fact that the archbishop himself, being an apostate from the Protestant faith, furnishes in his own person the strongest possible proof, that families not Catholic, nor yet "the oldest and most respectable;" have a direct personal interest in all the affairs of a body, one of whose chief objects is to proselyte Protestant children. We omit also, all comment on the suspicious anxiety manifested by the archbishop, whose "*jurisdiction*" is despotic over the "religious society"—committed to his hands, not by their own free choice—but by the mere dictation of a foreign tyrant; that all other authorities should stand aloof—and all profane apprehensions that his sway may not be immaculate, be rebuked and silenced. We come directly to the point, and assert that the statement of Mr. Eccleston is deceptious and untrue, and can, we think, be clearly shown to be both.

It is *deceptious:* for contrary to the assertion of the archbishop, it is impossible for any effectual protection to be extended to these nuns—by friends "out of the convent and out of the priesthood"—even if they were so disposed; and unhappily, the priests take effectual care, that if such friends be Papists, they shall never be so disposed. What protection has been extended to *Olevia Neal*, by friends "out of the convent and out of the priesthood?" Where is she now? Answer to that Mr. Eccleston. Where is she? And how came she where she is? Her "*protector*" COL. BRENT, posted up to Baltimore; got *ex parte* certificates contradictory of each other, insufficient in law and in reason, none of them sworn to, and no cross examination permitted; on which certificates he took his "*perfect maniac*" kinswoman, and placed her precisely where she had most earnestly desired never to go again, viz: under the power of nuns and priests.—And where she may be *now*, who can tell? If he had taken any other course, he would have subjected himself to the whole vengeance of the priesthood; besides abetting at least indirectly, the exposure of his church. As a good Papist he did not dare to do either; nor will any good Papist ever act otherwise. This, let it be remembered, is the treatment which nuns receive from their *na-*

tural protectors "out of the convent and out of the priesthood;" when they have succeeded, after *nineteen years* of horrible sufferings, in effecting their escape. They are proved to be insane---withdrawn from public observation ---secreted---and probably sent back. Things have transpired in the convent, which it would degrade the priesthood and the sect to have revealed; therefore the priests dare not permit a witness to testify; nor the friends of that witness, if they be Papists, to allow her the means and opportunity of so doing. *Every eloped nun is always insane; and always will be. And their friends "out of the convent and out of the priesthood"* will always treat them as "*perfect maniac*" or "*mono-maniac*"---or any other sort of *maniac*, that the security of their priests and their sect may be supposed to require.

But we repeat, the statement of the archbishop is *deceptious;* for there is no adequate mode in which protection can be extended to the inmates of his convents, either by their friends, or by the laws of the country. One of the vows of all the orders of professed, is *obedience;* absolute, unquestioning, unqualified obedience. Here is an irresistible moral barrier. But suppose it removed. To whom is the nun, who becomes dissatisfied, to complain? To her confessor? Surely it is most natural to expect that her seducer and accomplice---or if she has resisted his vile solicitations, her oppressor and persecutor; surely it is most clear, that he will be her messenger to an indignant relative, who at the first motion will cut his ears off,—or to some generous advocate, who will forthwith arraign him. How natural and simple is this method of getting redress in a convent! Let her then complain to her sister nuns, or to the mother abbess. Yes, they will be likely to aid her no doubt; and are fully empowered to do so; as we shall see directly! Did Mr. Eccleston ever try to *persuade* a tiger to let go a lamb? It is a very simple and successful effort of eloquence, is it not? Eurydice was charmed *nearly* out of hell by the lyre of Orpheus; but we protest we never heard of a nun, whose sorrows and woes so prevailed, as to cause the Pluto and Proserpine of her dark prison house, to send her forth smiling towards the realms of day.—Let her

then complain to some casual visitor, *through the grate!* Surely: and be told on by the sister spy, constantly at her elbow, and sent to do "usual penance" as poor *Olevia Neal*, was! Or suppose two agree and complain together, to some idle visitor accidentally thrown in converse with them. If the visitor be a Papist, as is most likely—protection, redress, and escape, are of course certain! If a Protestant, and unlike too many Protestants, one who has bowels to feel for human woes; one who has no fear of losing votes, subscribers, or custom; one who is not afraid of public reproach, nor private assassination; if by miracle it should chance to be *such* a Protestant—what, we ask could he or she do? Nothing: we solemnly aver —nothing. He may return with a writ, if he can get one, which it is most probable he cannot. But can he identify the woman? who has been already secreted or substituted by another—or privately carried to Emmitsburg or Georgetown—or made "*perfect maniac*"—or even "*mono-maniac.*" He may tell the facts publicly by word of mouth, or in print if any paper will publish them, —which probably they will not. And then for his pains, he shall be called by Protestants, a seditious, uncharitable, persecuting bigot; and be marked as an object of papal vengeance.

We do then manifestly see, that the archbishop's statements in regard to the *protection* which may be extended to these nuns, *are deceptious; wholly and totally deceptious.* We will now proceed to show that they are *untrue, simply and specifically untrue.* They are untrue; (1) In saying that these nuns are "*unrestrained in their communications with their friends and relatives;*" (2) In saying that they are considered by the Papal church, or their own friends being Papists, as subject to or placed under "*the protection of the laws of the State*"---in any such sense, that their superiors can be compelled to treat them as free Americans.

It is quite useless to debate about a matter of fact; and there is no necessity for even an *apparent* contest about veracity between Mr. Eccleston and ourself. That prelate has solemnly sworn, as one of the conditions on which he received and holds his present dignity from the

pope of Rome, "*that he will render absolute obedience to the constitutions and precepts of holy mother church.*"—(POLANO p. 733, folio edition of 1729.) Now if he will examine the decrees of the council of Trent—he will find in the XXV. SESSION, *De Regularibus et Monialibus*, two and twenty chapters expressly settling the subject matter of the present question. Some of the things determined (*statuenda*) by the council in these terrible chapters—are the following. In CHAP. I. there is a most pointed charge that the institutions for the regular orders be not allowed to lose their importance and activity; a rule well kept by Mr. Eccleston. In CHAP. III. it is determined that no house for the professed shall be erected in any diocese, without the license of the bishop, first had; which makes the archbishop responsible for the erection of the new prison near the Monument, with its dungeon deep enough for two rows of cells, one above the other; and for priest Gildea's monastery, in Front street, so located as to be able to carry off by boats on *Jones's Falls*, all the dirt from all his excavations,—even if he should have so odd a fancy as to run a communication over to Aisquith street. CHAP. IV. settles that no *regular* under any pretext shall go to any other place, or submit to any other person, whether prelate, prince, university, or community, nor use any privilege or faculty bestowed by others,—without the superior's consent. That if any shall do so, they shall be severely punished, at the discretion of the superior, as disobedient. That they shall not leave their convents, even on the pretext of going to their superiors, unless they shall have been sent or called by them. That if they be found without such a mandate, in writing—they shall be punished by the bishop of the place, as deserters of their institutions. CHAP. V. orders, with a solemn appeal to the divine judgment, and a threat of eternal damnation---that the inclosures around the convents shall be restored and kept in order; and that disobedient and refractory nuns shall be kept in by ecclesiastical censures, *and other punishments* (ALIASQUE PŒNAS,) according to the necessity of the case, the aid of the secular arm being invoked if necessary, to this end. And all Christian princes are exhorted, and secular ma-

gistrates injoined (*injungit*) by the holy synod, under pain of excommunication *ipso facto* incurred, to afford the necessary aid. That no nun after her profession, shall go out of her convent, even for a short time, nor on any pretext---unless for some lawful cause approved by the bishop. *That no one, of whatever rank, condition, sex or age, shall enter the inclosure of a convent, without a license in writing from the bishop or superior, under pain of excommunication, ipso facto, incurred.* And such licenses should be given only in cases of necessity; and cannot be granted, by any but the superior or bishop, in any manner or for any purpose. CHAP. XIV. points out certain cases in which all *regulars* (monks and nuns) shall be severely punished, (*severe puniatur.*) CHAP. XV. fixes the age of profession at *sixteen years;* a papal statute contrary to the law of God and of nature, which our state, to its lasting infamy, has copied into its statute book. CHAP. XVIII. admits that there are cases, in which it is expressly lawful to coerce virgins and widows, to enter monasteries and take the vow against their will. CHAP. XIX. provides that if any regular shall pretend that he or she took the vows through force or fraud, or shall even say that it was done before the proper age, or any thing of the kind; or shall wish to lay aside their dress for any cause, or even to depart with it on, without the permission of the superior; they shall not be heard---except within five years next after the day of their profession; nor even then, but upon the regular bringing of the alledged causes before the superior and bishop. But if they shall have beforehand laid aside their habit, they shall not be permitted to alledge any cause; *but shall be forced to return to the monastery, and be punished as an apostate; being denied in the mean time every privilege of their religion.*

It may seem needless to add any thing to such and so decisive testimony---and yet we will refer to the only remaining *written* authority in the papal church, which is equally venerated with that of the council of Trent.—We mean the *Canon Law*—the great repository of papal jurisprudence. If Mr. Eccleston will consult the CORPUS JURIS CANONICI, Vol. II., of the Lyons edition of

four-fifths of the people of the city—do not belong to his heretical sect; though if we should call ourself "*Pastor of Baltimore*," none would be more forward than Papists, to cry out against the pretension as audacious. Nor shall we stop to show that Baltimore is not a church but a city; and therefore, if Mr. Eccleston would follow Scripture, common sense, or historical truth, he should call himself "Archbishop of the *Romans* in Baltimore" or "of the *Roman church* in Baltimore"—instead of "*Archbishop of Baltimore.*" Neither do we suppose it to be needful in this connexion to show, that the practice of calling men *bishops of the place*, instead of *bishops of the churches of God* in such and such places---grew up with, and sprang out of the papal apostacy; and that it reveals at once the *secularity* and the *ambition* of that antichristian hierarchy. Nor finally, will we pause to show, that all these things are aggravated in their force and consequence, by the fact, that this "*archbishop of Baltimore*" ---received that title, dignity, office, trust, and "*jurisdiction;*" not from the free voice of any portion of his fellow-citizens, but from the grace and favour of a foreign tyrant, called pope of Rome; and contrary to the spirit of our laws, and of the constitution of the United States. These things and many like them, we pretermit for the present, and proceed to speak rather of the "*jurisdiction*" itself, than of the name and quality in which it is exercised.

Perhaps the most palpable argument against the papacy, is that it is a purely temporal empire. The seat of its dominion is the former capital of the world---called the holy and spiritual city. There is its senate, composed of members to whom at their creation it is expressly said, "you constitute the senate of the city, you are the equals of kings, the cardinals of the whole world." (*Ceremoniarium*, *lib* 3.) Over all presides an earthly monarch, clothed in purple, lodged in palaces, surrounded by guards, and followed by a troop of dignitaries and officers of all names and grades. The empire of this monarch, is parcelled out into provinces, which are again divided into smaller provinces, and these subdivided into other districts called diocesses; and over all these territorial divisions, which embrace and cover the whole earth,

the *sovereign* pontiff appoints governors, whom he calls primates, metropolitans and bishops,---and who according to his lawyers and judges the expositors of his laws and constitutions, have a plenitude of power, far above that of princes, states, and governments---given to them by God himself, for the control of all human affairs. All these governors take the most comprehensive oaths to their sovereign, by which they bind themselves to him, far more explicitly, than any subjects are bound to any other prince; thus creating a body of sworn vassals to the pope in the bosom of all foreign states. This temporal empire called papism, has also its tribunals, civil and ecclesiastical---before which crimes are investigated, causes litigated, and judgments rendered. It has its tributes, taxes and contributions, drawn under various names, as of right, from every part of the earth. It has established a code of civil law separate and distinct from all others; and has a jurisprudence as peculiarly its own as that of any empire that ever existed. And to complete the list, it has its prisons, its punishments, its inquisitors and its executioners, in every part of its dominions. Thus fortified, it speaks as a mistress and a sovereign; it orders, it commands, it forbids, it decrees, it curses, it reigns!

Now then we comprehend what the "*archbishop of Baltimore*" means, when he speaks of a "*society*" under his "*jurisdiction. Jurisdictio*, says the monk CALEPINI, in his great *Dictionarium Octolingue*, is "juris dicendi potestas"---*the power of decreeing justice;* and after corroborative definitions from five languages besides Latin —he establishes that given by citations from Cicero, Servius Sulpitius, and Suetonius. Yes; we perfectly comprehend what the pope's governor for this infidel province of North America means by his "*jurisdiction.*" And by the grace of God, we are determined to make that jurisdiction regulate its pretensions, so as to accord with the laws and liberties of a free people.

It is vain and absurd, as well as utterly beside the subject for the "*archbishop of Baltimore*" to claim the exercise of this "*jurisdiction*"---as a matter of conscience; for him to invoke "religious liberty" as the basis of his

right to erect prisons for women; for him to plead "the rights of conscience and the supremacy of the laws," as the ground of a claim to recapture and lock up as insane, —a free woman, escaped from a nunnery. "*Religious liberty*" is a simple thing; it means that Olevia Neal had a right to come out of the convent; and that Mr. Eccleston had no "*jurisdiction*"---to hinder her. "*Rights of conscience,*" are sacred, when used to regulate our own faith and practice; they are violated, not preserved, when the "*archbishop of Baltimore*" presumes to regulate and control otherwise than by means purely moral and scriptural, the conscience of another. "*The supremacy of the laws*"—does not mean that the "*archbishop of Baltimore*" by virtue of his warrant from the pope, shall erect prisons for women; but it means that the laws forbidding their existence shall be enforced against them. It does not mean, that the pope's property in the nunnery in Aisquith street shall be held inviolable and sacred, while Olevia Neal's personal rights are sacrificed and trodden down in that convent; but it means, that the pope's property shall be obliged by the officers of justice to be put only to lawful uses, and that Olevia Neal's personal rights shall be sacredly respected. It means that the nunnery and the nuns, shall both be protected in what is right—restrained in what is wrong; and both, without any sort of regard to the pope's warrant, or the archbishop's "jurisdiction."—Our mayor never said a more true or a more pertinent thing, than in his letter to Mr. Eccleston, that "the constitution and laws of our state entitle to protection from unlawful violence, *persons* of every description without distinction as to sex, age, condition, religious denomination, or political party." Let "*the religious society*" over which the "*archbishop of Baltimore*" exercises "*jurisdiction*"—remember this sacred truth. Let the mayor and the public never cease to bear in mind, that it is as illegal to imprison or to recapture a free woman, without warrant, as it is to pull down a convent; and that priests and nuns, and their myrmidons in doing the former act, are as much a mob, as any can be in doing the latter: and that the mayor is as much bound in defence of personal rights, to call out the police and the

military, if necessary, and to fire upon an archbishop and his mob; as in defence of rights in realty to fire upon the most avowed mobocrat and his mob. The mayor has hit the nail upon the head. *The constitution and laws, do protect persons; and that without the least regard to their condition or religious denomination.* Our laws know nothing about archbishops or popes. But they know every thing about absolute freedom of person, to every citizen of the commonwealth. They protect the property of all; but they know nothing of a "*jurisdiction*" —which provides private prisons for free women.

We do not consider it at all material to the case in debate whether the nuns in Aisquith street, and all others, be the purest or vilest of mankind. They "have chosen to enter a religious community," says "their ecclesiastical organ." Very well. It may justly be questioned whether their kind of "community" is not *contra bonas mores*, and therefore illegal; and when the occasion arises for the making of that question before a jury of free and virtuous men of the nineteenth century in this happy and enlightened land, it may be found that our opinion is not peculiar on that point. But we have nothing to say in that regard at present. The better the women are, and the more honest their calling, the more perfect is their claim to protection in the enjoyment of their natural and civil rights. They "divide their time between the practices of prayer and self-denial, and the instruction of youth;" it is added. Very well again. We have nothing to say to that. We do not see that high walls, iron bars and grates, dungeons and so forth—are needful in either of those respects; still less, that the stated and secret conferences of unmarried priests, with these unmarried nuns are either safe, respectable, or prudent. All this is as it may be. But what has it all, or any part of it to do, with a question of right under our laws to convert these nuns into convicts; to withdraw them out of the reach of legal protection—to erect prisons for their safe custody, and to recapture them when they escape?—Let our grand juries inspect these along with all other places of legal confinement—or let them be suppressed as places of illegal confinement. Let the law assure itself,

by its proper functionaries, that they are not prisons; or else let them be put on the footing of all other prisons. Now the latter is manifestly impossible. Our laws will never provide a prison for the pope of Rome to put his refractory subjects in. Our laws will never recognize any right in the pope of Rome or his governors, to exercise "*jurisdiction*" over the persons of our citizens. It is impossible, and contrary to the whole spirit and nature of all our institutions. Then the other alternative must stand. If these be prisons, they are illegal, and ought to be suppressed; if the archbishop exercises "jurisdiction" by virtue of a foreign warrant, over the persons of free Americans—he is a wrong doer, and can be punished.—And whether they be prisons or no, whether this wrongful "*jurisdiction*" be exercised or no, are pure questions of fact; in regard to which, the proof is clear to a moral intent, and concerning which, when the proper case is made, the tribunals of the state will, no doubt, decide justly. Meantime let the functionaries of the law take notice—that they are responsible at their peril to know what the law is.

There is a flourish in the letter of Mr. Eccleston, about the contrast between the Protestant intolerance of the present generation in our commonwealth, and the Papal liberality of its reputed founders---which must not be passed by. We repeat his words: "Scenes but little in accordance with the spirit of the Catholic pilgrims who first landed on our shores, *and offered the open hand of fellowship to the persecuted of every creed and clime. In Baltimore* especially I was not prepared to expect them, where the very name of our city reminds us of the Catholic founder of Maryland, one of the earliest and truest friends of civil and religious liberty."

GEORGE CALVERT, *Baron Baltimore*, was like the present "*archbishop of Baltimore*," an apostate from the religion of Christ to that of Rome. In the disordered state of affairs in England during the early part of the seventeenth century, he endeavored to found a Papist colony in New Foundland; in which attempt he failed. CHARLES I. king of England, himself an apostate like Calvert and the archbishop---was greatly pleased to find CŒCELIUS CALVERT,

the son of George, eager to execute his father's projects; and granted him, in the eighth year of his reign, the well known Charter for Maryland. We will give some extracts from it, and from other public and permanent acts to show that Mr. Eccleston is a great civilian as well as a great ecclesiastic.

In that charter granted to *Cœcelius Calvert* by CHARLES I., the king states in the ii. *Section* of it, that the motive actuating baron Baltimore, in desiring "to transport a numerous colony, to a country hitherto uncultivated in the parts of America," was "*a laudable and pious zeal for extending the Christian religion*, and also the territories of our empire;" and in *Sec.* iii. Charles adds that the motive actuating him in granting the charter was his desire to encourage, with royal favor, this "*pious and noble purpose.*" It is stated also in the ii. *Sec.* by kingly authority, that *Cœcelius Calvert* was not only "son and heir of *George Calvert*," but that he was "treading in the steps of his father." What all this means when spoken by Charles, of the Calverts, is plain enough.

SEC. iv. vests in Calvert and his heirs and assigns "the patronages and advowsons of all churches which shal hereafter happen to be built" within the limits of their charter: also the "license and faculty of erecting and founding churches, chapels, &c.; of causing them to be dedicated, consecrated, &c.; and also all and singular such and as ample rights, jurisdictions, royalties, &c., as the bishop of Durham had within his bishopric and county palatine."---"Advowson, (says Blackstone, Com. ii. 29,) is the right of presentation to a church or ecclesiastical benefice: * * and is synonimous with patronage, *patronatus:* and he who has the right of advowson, is called the patron of the church." So again of the county palatine of Durham, he says, Com. i. 113, "it is so called *a palatio;* because the bishop thereof had in it, *jura regalia*, as fully as the king had in his palace: *regalem potestatem in omnibus*, as Bracton expresses it."

SEC. XXII. provides that no interpretation of the charter, or any word, clause, or sentence of it shall be made "whereby God's holy and true Christian religion may in any wise suffer by CHANGE, *prejudice, or diminution.*"

The whole charter will be found in vol. I. p. 11 of Maxy's edition of the laws of Maryland, printed in 1811. We aver that there is not one word in this charter which even squints towards a free toleration, much less religious liberty; that the scope of it in general, and many particular provisions are altogether irreconcileable with the liberties even of the tolerated churches, and insuperable barriers to the general spread of the gospel, except by means of a national church,—which every part of the charter contemplates; and finally, that considering the times in which it was issued, the source from which it emanated, the person to whom it was given, and the reasons assigned for granting it—its religious aspect looks towards the establishment, if not the exclusive existence of papism in Maryland. If any doubt the fairness of this representation, we beg them to examine *Bozman's History of Maryland*, from its first settlement, till the restoration in 1660; a work lately published by the authority of the state: and there they will find, not one word to justify, but numerous facts to disprove Mr. Eccleston's assertions.

The intervening period, of rather more than a century, from the restoration of Charles II., to the American revolution, we pass by at present; because the very act which made Maryland a free and independent state, proves incontestibly what principles still prevailed in regard to religious liberty. We come to the "Declaration of Rights."

This instrument contains statements which "*the archbishop of Baltimore*," would do well to examine, both as they establish the absurdity of his principles, the illegality of his pretensions, and the erroneousness of his assertions. We quote several. It is declared in article 33, that protection of person and estate, in regard to religious faith, *ceases* in all cases where "*under colour of religion*, any man shall disturb the good order, peace, and safety of the state, OR SHALL INFRINGE THE LAWS OF MORALITY, OR INJURE OTHERS IN THEIR NATURAL, CIVIL, OR RELIGIOUS RIGHTS." Again, "*all persons professing the Christian religion*, are equally entitled to protection in their religious liberty." Again, "The legislature may, in their discretion, lay a general and equal tax for the

support of the Christian religion." Again, article 35,—"A declaration of a belief in the Christian religion" is instituted as a test of office, if there be trust or profit connected with it. See Laws of Maryland, vol. 3, pp. 14. 15. It is believed that all these provisions except that relating to a tax for the support of religion are still in full force. This "*Declaration of Rights*" was adopted in 1776.

We now pass over nearly fifty years more, and desire Mr. Eccleston to turn to CHAP. 205, of the "*Laws made and passed by the General assembly of the State of Maryland*" at the session of 1824. He will there find an act entitled "*An Act for the relief of the Jews in Maryland*" —passed no longer ago than on the 25th of February, 1825. And if he will then ask the first Jew he meets (if he can so far overcome the astonishing and enduring hatred of papists to Jews, as to hold converse with a son of Abraham)—he will tell him, that for nearly two hundred years after the granting of our state charter to that "earliest and truest friend of civil and religious liberty," Cœcelius Calvert; a Jew in Maryland could hold no office either of profit or trust, unless he could do as *Judge William Gaston* of N. C. did. So that here are two pieces of casuistry for the archbishop to explain together: namely, the veracity of a papal judge, when he swears he believes and will support the Protestant religion; and that of a learned prelate, who asserts the unqualified and generous reception of "the persecuted of every clime and creed"—by the sect originally predominant in Maryland, and which from their origin, and as long as they had the power—acted on diametrically opposite principles.

The flourish about Baltimore is ridiculous. Mr. Eccleston is a native of Maryland, and ought to know more about the history of his own state. Baltimore was a Protestant city from its origin, (see GRIFFITH'S work on Baltimore;) and we venture to predict will continue so to the end.

But how strange does it sound to hear a high dignitary of the papal church, commend liberty either civil or religious—and speak in praise of liberality to the oppressed, the persecuted and the unfortunate! For more

than thirteen centuries, every quarter of the earth has witnessed the cruelty, intolerance, and tyranny of this terrible superstition. It has reduced persecution to a system; cruelty to an exact science. Its very faith is based on universal intolerance, and its creed assumes the dominion of all other churches. It has caused more human blood to be shed, than all other false religions put together; and has gone farther and done more, to suppress liberty of conscience, of thought, of speech and of action, than any other organized succession that ever existed amongst men. In what papal country, at the moment we write, are any admitted to the same rights as papists? Is it in Mexico,—in the Catholic West India Islands, in South America---in Spain---in Italy---any where? In Rome the holy seat, of this *liberal* catholicism, what is the nature of the liberty, civil or religious, enjoyed by man?

And above all men, that a prelate who holds his office by the mere grace and favour of a tyrant who has explicitly denounced every principle sacred to us as Americans and as freemen; that such a man should prate to us about our intolerance and illiberality, is surely most edifying. This GREGORY XVI., now reigning at Rome, has publicly and officially, again and again, pronounced his abhorrence of all the principles upon which our republican institutions rest, and for the purchase and security of which the blood of our fathers was poured out like water. He has over and over declared on his priestly and princely faith, that the universal church has responded in accents of cordial and unanimous applause of his atrocious proclamations against the rights, the hopes, and the consolations of human nature. And now in the midst of all this array of damning proof, this GREGORY selects out of all the tens of thousands of his followers in this wide republic, one *Samuel Eccleston*, as the person most fit in his judgment, to represent his opinions, to advance his pretensions, and to exercise "*jurisdiction*" in his behalf, in free America: and this *Samuel Eccleston* does not blush to acknowledge the mark thus set upon him, and to do the service expected at his hands! Samuel Eccleston by the grace of God, freeman and citizen, has passed away:

and Samuel Eccleston by the favour of the apostolic See, "archbishop of Baltimore" takes care of nuns, and writes about liberty! To what an abject and pitiable state may a man be reduced by his vanity and ambition!

Let no man suppose that we lay too much stress on these transactions; or that the cause is not adequate to the excitement it has produced. John Hampden refused to submit to a wrong which drew after it the violation of the liberties of Englishmen---though only a few shillings were directly at stake; and the result was the fiercest convulsions that ever England saw. Our ancestors refused to submit to the most trifling taxes and imposts, which the great bulk of them might never have paid, because the national freedom and independence were involved in the same principles; and the end was, every thing that has grown and shall grow out of the doings of '76. The smallest and the greatest affairs are united in the providence of God. And if the fate of a poor Carmelite shall be the occasion of arousing this community to a perception of the dangerous principles, the illegal proceedings, and the intolerable pretensions of the followers and officers of the pope settled amongst us; it may save us by a timely and firm application of the principles of justice and liberty---from future trials and calamities, the end of which no man can foresee.

In the deep conviction of this truth are these dangerous labors performed. And whether our country will hear or will forbear---we trust in God for support and reward.

NUMBER XXIX.

THE TAX BOOK OF THE ROMAN CHANCERY.

MR. ENGLAND who generally signs himself (†) *Dagger*, John, Bishop, has taken upon himself the task of making the world believe that the court of Rome never had a re-

gular and fixed tariff at which dispensations and absolutions as well as indulgences were granted; and especially that the volume so well known to the learned for several centuries past, and so often reprinted in various parts of Europe, as the *Tax Book of the Roman Chancery*,—is neither genuine nor authentic; but is in great part forged, and as a whole spurious.

The Rev. Richard Fuller of South Carolina, with whom *Dagger*, John, Bishop, has commenced this controversy; has conducted it with such ability and force that it would be useless and indelicate for us to meddle in the *direct* issue. And the able editor of the *Charleston Observer* has so clearly shown the direct probability of the genuineness of the book (still leaving to Mr. Fuller the *positive* proof)—from the general scope of popery; that nothing need be said on that part of the argument.

On looking a little into the papers of *Dagger*, John, Bishop, it struck us, that there was a crumb or two not likely to be picked up, by our stronger brethren; and which, although our limited reading in the papal controvery might make them seem unduly important in our eyes—yet on the whole, might amuse if not instruct our readers. We propose to set down a few of them—in the way merely of *indirect evidence* in the case now (1839) under public discussion in the south.

We find in the *Index Librorum Prohibitorum;* Romæ 1819, under the name *Banck*, on p. 24, this entry: "*Taxa S. cancellariæ Romanæ, in lucem emissa, et notis illustrata. Decr.* 16, *Junii* 1654, *et* 13, *Nov.* 1662." The very next entry still under the name of *Banck*, is as follows: "*Tariffa delle Spedizioni della Dataria, Decr.* 13, *Novemb.* 1662." These entries settle, past the power of logic to confute, the existence of these books at and before the date of the entries. Now we ask, *Dagger*, John, Bishop —to be so good as to show any attempt made by any reputable man of any country or sect, before himself; to prove the first of these prohibited books a forgery. The rule of law and common sense is, that a fact proves itself, after a certain period of unquestioned existence. But the rule now contended for by this learned prelate is, that at the end of above three hundred years from the

first printing of a certain book; and after it has been in the *Index* for a hundred and eighty-five years—during all which time, all the learned in all countries have received it as genuine;—the question shall still depend on our ability to get the original manuscript—and a living witness or two, to prove the fact of writing!

The fact of its being in the *Index*, retorts D. J. B. proves that it was from the beginning rejected and abhorred, as false and spurious, by the papal church. If that be a good rule—it shows that the Bible is rejected and abhorred as false and spurious by the church of Rome; for not only are very many editions of the Old and New Testaments, in the *Index;* but the iii. rule of the *Index* is levelled in great part directly against the Scriptures. The finding a book in the *Index*, is proof only that Rome does not wish it read; and the not putting the *Tax Book* in it, till the light of the reformation had made it too hideous to be allowed to walk openly abroad, is strong indirect proof that the book was genuine. A book of Rome circulates unquestioned for a hundred and eighty five years; then it is prohibited, without any charge however against its genuineness for 185 years more; then it is called a forgery, *in partibus infidelium.* This is good proof of the progress of light, but none at all against the authenticity of the book.

This matter of the *Index*, is curious enough. The Trent Index was compiled in 1564. Before that date, *twenty-seven known editions*, of the Taxæ had been published; as the reader will see by consulting in succession Bayle, under the articles *Banck, Pinet, and Tuppius;* then Prosper Marchand's *Dictionaire Historique*, under the word *Taxæ;* and then the *Annales Typographicæ* of Panzer. And yet not the least notice was taken in that Index of a single one of these editions! The first notice we can find that was taken of any of them in the Indexes, was in 1570, just a century after the publication of the first known edition; and then only in an appendix to the Roman Index, published by authority of the king of Spain. The prohibition there is thus, *Praxis et Taxa officinæ penitentiariæ Papæ* (p. 76.) The next *Index* published by Papal authority seems to have been

by *Clement* VIII. Rome 1596; in which we have, added to the foregoing prohibition, the pregnant words,—*ab hæreticis depravata.* In the edition of *Pius* VI., 1786 the prohibition is again significantly changed thus,—*cum ab hæreticis sit depravata;* and so it stands in the edition of *Pius* VII. 1806; and in another of the same pope published in 1819. These facts are surely irreconcileable with the idea of any very great zeal on the part of the pope to clear his skirts of this book; or any very *recent* forgery of it, by his enemies.

On the 133 page of *Pius* VII. *Index* of 1819 is this entry; "*Gravamina centum nationis Germanicæ.—Ind. Trid.*" The entry immediately preceding is "*Gratius Orthunus, Fasciculus Rerum &c.—Ind. Trid;*" in which book printed at Cologne 1535 and again at London 1690, the aforesaid *Centum Gravamina*, are also found. In the *Ecclesiastical History* of *Du Pin*, Doctor of Sorbonne &c., London edition of 1703, Vol. on the XVI. century, Book II. ch. XV.—pp. 78—82; there is an account of the Diet of Nuremburg, and of these *Centum Gravamina*, compiled and published by it, in 1522. *Du Pin*, reduces the articles composing these *Gravamina* into heads; and sets forth in substance many of them. Under the *first head*, the Diet complained that there were such multitudes of papal constitutions about things neither commanded nor forbidden by God; *all which were dispensed with for money!* The *second head*, complained that, *for money*, all sorts of *indulgences* were granted; and thus a door set open for all sorts of crimes! And so on, down to the *fifteenth head*, in order. *Du Pin* was a good papist; and so were most of the members of the Diet of Nuremburg, which sat only five years after Luther had first broken ground, against the corruptions of Rome, by publishing his *Theses* against *Indulgences.* But if "my lord England"—wishes more indubitable papal authority, he will find it, by turning to *Annales Ecclesiastici* &c., *Tom.* XX., *Raynaldus'* continuation of *Baronius*, *Romæ* 1663; under the year 1523, 2. 5. *Num.* 30—48; where he will find these terrible *Gravamina*, digested into seventy seven heads, by the authorised historian of his church.—Now all that is wanting to make a multitude of these

hundred grievances alledged by the Diet of the German empire before the establishment of the reformation, almost literal citations from the *Taxæ*; is that the *prices* are not annexed.

But Mr. *Dagger*, John, Bishop, insinuates that nobody in Europe now-a-days pretends that the book is genuine; at least nobody who is either scholar-like, or Christian-like, or gentleman-like. Let us see. At the end of the edition of the *Index*, published in 1819, is an *Appendix* containing eleven separate additions, made by successive decrees to the list of prohibited books. The last of these decrees is as late as the 20th September, 1827. Contained in the first of these, and on p. 350 of the book—is this entry, "*Taxes des parties casuelles de la Boutique du Pape redigees par Jean* xxii. *et publies par Leon* x. *Publié par M. Julian de S. Acheut. Decr.* 27, *November* 1820."—If Mr. D. J. B. wishes any *additional* confirmation of the truth of his suggestion, he will find it, if he will consult *De Potter's* work entitled *L'Esprit de L'Eglise*, *tom* vii. pp. 22—27, and *tom* iv. pp. 151—154. *De Potter* still lives; he was one of the leaders of the Belgian revolution; and his work was printed in Paris in 1821.—In the place last cited he has four pages of remarks on and quotations from the *General Tariffs* for sin, in the papal church. His first authority cited is *Wolfgag*, *Muscul. loc. commun*, *Sacr. Theolog.* pp. 215—225. He then cites the "*Taxæ Cancellariæ &c.*" which he says "was first *printed* at Rome in 1514, (*Panzer* proves *fourteen* editions before this,) and afterwards at Cologne in 1515 and 1523, at Paris in 1520,—at Venice in the *Oceanus Juris*, vol. 6. in 1523, and again in vol. 15, in 1584. *Laurent Banck* consulted all these editions, and others besides,—to publish that which he gave with notes at Franeker in 1651. I have followed a modern edition (*Juxta exemplar Romæ* 1541; *Sylvæ Ducis* 1706) collated and certified to conform to the editions of Rome and Paris, by a commission of the municipal officers of Bois-le-Duc."—These are the words of a *Philosopher* of the xix. century!—We suppose the whole congregation of the *Index*, backed by a first rate modern philosopher—may be considered equal, in the assertion of a mere matter of fact

(viz: whether the *Tax Book* is or not, of late years, commonly allowed to be a forgery?)—to the denial of one bishop *in partibus*. We confess we are not positive; for the question has a squint of literature; and we know the Bishop's rare attainments. We have heard him say *Izic* for Isaac, and *Izreel* for Israel—and much of the same kind;standing with dignity august before admiring crowds —and hugging his abdomen with both his arms, to support his great *attainments!* Therefore we doubt.

Now let us leave history, and try a little logic. If we rightly comprehend the pleadings of *Dagger*, John, Bishop—he does not say *all* the book is forged, out and out; but only that in general, it is a forged book. Upon this we may remark, that whenever he will condescend to point out the forged parts, or any of them—we will take upon ourselves the task of showing, that there is precisely as much reason to believe the part declared a forgery to be genuine—as any other part of the volume. General charges amount to nothing. Let Mr. D. J. B. either say that the whole is a forgery, out and out; or else let him say specifically what parts of it are forged. To do the former surpasses even his assurance; or if it does not—the fact of the existence and publication of *a* Tax Book of the Pope's Chancery, is as fully established, as any fact about any profane book ever published. To do the latter, subjects him to the ordeal, already stated. So that his dealing in general charges, is strong *indirect* evidence against both his cause and his candour.

But we remark still further, that if Mr. D. J. B. will point out and deny any leading principle in any addition of the *Tax Book* refered to by us, as genuine, in this or any other article; then we will undertake to prove *aliunde* —that is from other indubitable papal authorities, that the principle of the *Tax Book* so controverted, is a good papal principle! So that if the book be forged—the forgery can at the most amount to no more than a true and faithful collection into one volume, of matter scattered over hundreds. Every candid reader will see in this fact —the strongest possible *indirect* evidence of the genuineness of the book. If a book contains the most extraordinary and revolting principles, and asserts on its face

that it comes from Rome; a bare denial, three hundred years too late, by a Cork priest made into a bishop *in partibus infidelium*, that there is a right useof the *name* Rome—is just nothing, if Rome be in all the principles set forth.

To go from logic to law; if *Dagger*, John, Bishop will turn to the great *Dictionire Historique* of the *priest Moreri* (mark that, the PRIEST Moreri) Vol. iii. pp. 150 —151, of the folio edition of 1740, under the article *Droit Canonique;* he will find an exposition of the origin and composition of the Canon Law. Under the last period of that law, the *priest* Moreri records as expressly forming part of the "*Corps du Droit*" "*The Rules of the Apostolic Chancery made since John* xxii. *which are in number about* 71." In *Vol.* ii. of his Dictionary, under the title *Banck*, he says that he (Banck) published the *Taxa Cancellaria Romana*, in 1651, and then adds: "This book which had already been printed at Rome in 1514, had afterwards been reprinted at several places, as at Paris, Cologne, Boisleduc, Franeker and other places.— *One may there see what penalty they must pay for the most enormous crimes and for the most infamous sins---as well on the part of Ecclesiastics as laics.*" The *Titles* in the *Tax Book* are 70; the number of *Rules* is stated by Moreri, at "*about* 71." We do not pretend that the *Titles* of the *Tax Book*, and the *Rules* of the *Chancery* are the same; but the odd fact lies here---that there should be *just as many titles of provision for pardon by the Chancery, as there are Rules in the Chancery---and yet the latter be genuine and the former forged.*

On examining the Canon Law, we find a great deal about these *Rules of the Roman Chancery.* In Vol. III. of the *Corpus Juris Canonici*, pages 36—7, and again pages 74—90; and again page 200, making in all about twenty folio pages, are occupied in treating of only a portion of these rules. In this body of matter the student will find much direct proof of a minute kind, of the genuineness of the *Tax Book*, or rules for absolution under the rules of the chancery itself. The truth is, the very existence of these *Rules of the Chancery*, is strong presumptive proof of the existence of a corresponding

system of payment for absolution; since the pope claims plenitude of power and the right to grant Indulgences—a claim and right settled by the council of Trent in the XXV. session, *Decretum de Indulgentiis;* and since this claim covers every *other* part of the discipline of the church, and practically has been used to dispense every thing, and to absolve from every thing, for money. But on examining the matter closely we find *(Corpus, &c. Vol.* iii. *p.* 74. *Tractatus de Beneficiis Ecclesiasticis, Titulus* viii. *Observationis in Romanæ Cancellariæ Regulas)* that the division of the *Canon Law* touching the *Rules* is exactly answerable to the divisions of the *Tax Book* touching the subjects of dispensation; as any student will immediately see, on comparing the two! So that the facts compel us to believe that the whole are of the same origin—and equally authentic: that is, that the *Tax Book* is genuine if the Canon Law is; which is a pretty tough conclusion for the cause of *Dagger*, John, Bishop.

It is perfectly notorious to all the world that Rome claims a *plenitude* of power as residing in her temporal head—who, as she says is the vicar of Christ. In particular, she claims to possess the power of absolving from sin in general, or from any special sin; and to grant what she calls *Indulgences*, upon terms stated by herself. What an *Indulgence* actually is, is a recondite affair in the church of Rome; and any person may safely deny any statement that can be made about it, to be the true doctrine; since there are abundance of contradictory true doctrines on the subject. How variously this matter was understood at the era of the reformation, by various classes of Papists, is manifest from the ninety-five propositions of *Luther*, published at Wittemberg in 1517, while he was, as he afterwards confessed himself, not only "a most blinded priest" but also "a most mad monk;" as contrasted with the thesis of *John Tezel*, in answer to Luther, published the same year at Frankford. It is however undeniable that as early as the year 1300 *Boniface* VIII. in his Bull instituting the first jubilee, grants "not only a full and abundant, *but the fullest pardon of all sins*"—to certain classes of persons therein named; and that *Clement* VI., only half a century later, sets forth in

precise terms the grounds on which the church obtained, held and might use this infinite power of pardon and indulgence. We make these statements on the authority of the *Corpus Juris Canonici, Extravag. Commun, lib.* v. *tit* ix. *capp.* 1 *et* 2. Now suppose that the *pardon* was valid only on the performance of the prescribed *penance;* still it rests with the church to prescribe that *penance;* and to apply it; so we have the ancient *penitential canons;* and all this came naturally under the *power of the keys*, as claimed by Rome. *Indulgence* goes a step farther: it comes to interfere with the penance,—to lessen it,—to commute it, to suffer it vicariously, or to remit it wholly or in part; and that all this was done by the church, is perfectly clear from the same penitential canons. That money was demanded and paid, and that at fixed rates, as part of the consideration of the indulgence; nay as part of the original penance, and also as part of the commution of it by way of indulgence; and that from an early period of the apostacy, is also certain enough. The *Pœnitentiale* of *Theodore*, archbishop of Canterbury in the seventh century; that of the venerable *Bede* his successor, (denominated *De Remediis Peccatorum;)* and that of *Ecgbert*, archbishop of York in the eighth century, are all extant; and in all of them, as well as in the *Penitentiale Romanum*, and even in the canons subjoined to the *Decretals of Gratian*, rules are given for a pecuniary compensation for declined penances. Now what is this, but the very sum and substance, the very bone and marrow, of the *Taxæ*? If there be a mode and a power, to escape penance by money, as the whole or a part of the consideration; what is so natural, so inevitable, as that the *rules* of this commutation, should be digested, approved and published. This is precisely the very thing that has been done; and from 1471 'till 1822, not less than *fifty editions* of this book of the pope's fees of office —have been published. The force of the inference from these facts, as to the genuineness or spuriousness of the *Taxæ*, we leave to the consideration of *Dagger, John, Bishop.*

We have now shown that the facts, the logic and the law of the case, are all clear against our bishop *in par-*

tibus. Let us next try the chronology of it; still keeping to our narrow ground of *indirect* proof. D. J. B. is not very mealy-mouthed in his mode of talking about Protestant witnesses; though by his rule of testimony all human proof is at an end—as no body but an interested witness will serve his turn—and no body else will admit such testimony. But we will hold to the naked point, of the forgery of the *Tax Book*—and just now, to the naked argument from chronology. *Antoine du Pinet*, the first great forger of this pure book, dates his epistle dedicatory to his famous edition of it, on the 26th of March, 1564, at Lyons.—*(Bayle, Article Pinet, note B.)* Here is one fixed point. All the editions before this were published by good Catholics, and usually *with privilege* either of pope or king. *Laurent Banck*, the publisher of the other great forged edition of the *Tax Book*, died Oct. 13, 1662: having published the book at Franeker in 1651, *(Bayle, Article Banck, note B.);* nearly a century after *Pinet.* Now *Thuanus*, in his *Histoire Universelle*, *tom.* iii. p. 460—3, gives us a terrible summary of the state of the Papacy, cited from *Claude d'Espence*, under the year 1663, a year before the issuing of *Pinet's*, and ninety-nine years before *Banck's* edition of the *Taxæ.* He was the intimate companion of the cardinal of Lorraine, and was with him both at the famous colloquy of Poissy, and at Trent. Pleading for the reform of the church, the pope, he says, "should commence it by abolishing the disgraceful imposts which are levied from benefices *and suppress the sordid traffic of the* DATERY *and the* CHANCERY, *where every merchandize is set to auction,*" *&c. &c.* This same learned and candid prelate in a formal list of the means and instruments, by which Rome indulged her avarice, actually sets down the very book in dispute---"*Taxæ Cancellariæ Apostolicæ*"---denouncing it, as most infamous in itself, most extensively circulated, and virtually by the authority of Rome. *(See his Commentary on the Epistle to Titus, chapter* i. 7, *Digression* 2, *page* 67, *Parisiis* 1568.) Now we crave of *Dagger*, John, Bishop, the solution of this chronological phenomenon; upon the supposition that *Pinet* put in the filth of the *Tax Book*, AFTER Espence had thus spoken! And if he has any doubts as to the reality of Espence's testimony or even its nature, let him consult the *Index* of *Quiroga* his brother inquisitor general, for Spain. *Mad.* 1534 fol. 72.

But let us try another witness as to this chronology. *Nicholas Clemangis* was elected rector of the University of Paris, 1393; he was afterwards secretary to pope BENEDICT XIII.; and lived till about 1440; *say within one hundred and twenty-five years next before Pinet's, and largely over two hundred years before Banck's edition of the Tax Book.* And yet this prelate, in many passages has quoted the facts and almost the words of the disputed book. Speaking of exactions by dispensations in his *Tract de Præsulibus*, p. 56, he thus breaks forth: "The church which Christ has taken for his spouse, without wrinkle or blemish, disfigured by this horrible villany, is now the shop of all pride, of all trading, of all filching and stealing, where the sacraments are hung out for a show, all the orders, even the priesthood itself; where favours are sold for silver, dispensations for not preaching, licenses for non-residence: where all offices and benefices, *yea, even sins are bought and sold:* lastly, where masses and the administration of the Lord's body are set to sale," &c. &c. These samples present the argument; and we can only pretend to that at present. If any of our readers wish to look into this sort of testimony, they will find a tolerable compend in the *Review of the Council of Trent*, writen in French by an eminent advocate, councellor to HENRY IV., and translated into English by *Gerard Langbaine* of Oxford, in 1638; especially *lib.* 2, *cap* 4, which treats of the pope's taxes.

There is another aspect of this argument worth a moment's consideration. We find that the *Tractatus Tractatuum, seu Oceanus universe Juris, &c.*, which appeared at *Venice*, was published by Papists and with papal approbation throughout. The 15th vol., dated in 1584, was published by order of *pope Gregory* XIII. But in that 15th vol. p. 368 as well as in the 6th vol. issued 1523, behold this identical *Taxæ Cancellariæ!* Strange, that infallible pontiffs should *twice* re-publish a gross forgery on their own church; once forty years before the forgery existed, and again twenty years after Pinet had completed it.

Again; on a minute examination of the *titles* of the contested editions, and those of indisputable genuineness, we find the following facts. The title of *Pinet's forged* edition of 1564, was, "*Taxe des Parties Casuelles de la Boutique du Pape.*"—(See Bayle, article Pinet, Note B.) The title of the Paris edition of 1520, published by *Toussaint Denis*, was, "*Taxæ Cancellariæ Apostolicæ, et Taxæ Pœnitentiariæ itidem Apostolicæ.*"—(Bayle, as above.) The edition published in Rome in 1514, by order of *Pope Leo X.*, has this title: "*Taxæ Cancellariæ Apostolicæ, et Taxæ Sacræ Penitentiariæ Apostolicæ.*"—(Bayle, as above.) Now the fact is, that the quotations and references, by the learned, before the date of Pinet's edition, are all by express citation of titles, or by indubitable references—to the indisputable papal editions, as containing all the tremendous things which D. J. B. says were forged by Protestants! And even after the date of *Pinet's;* and even *Banck's* edition which was nearly a century later, most of the citations are still from the Papal editions. The difference of the titles renders the mode of citation a perfectly clear argument on the subject! Take *Claude d'Espence* as an example; who in the passages quoted and referred to by us, cites the *Papal editions*, by their exact title: and this before the publication of *Pinet's*. Take, also, the case of *D'Aubigné*, in his *Confession de Sanci*, printed in the *Journal of the Memorabilia of the reign of Henry III.*, which was published after *Pinet's* edition; but in which he quotes and cites the *Tax Book* by the Papal title, and not by that given by *Pinet*. Now here is a small matter of fact which we are curious to see solved---in a plausible way by *Dagger* J. B.: and which, in default of some solution puts the subject to rest.

In further collateral illustration and proof of the truth for which we now contend, the reader is requested to consult any history of the *Council of Constance;* and he will find that the *Reforming College* as it was called, of tha famous council, agreed on certain important articles, and presented corresponding resolutions to the council. In *Lenfant's* History of that Council *(London 4to edition of* 1730) several pages of the vii. Book, are taken up with

this subject and report; which the reader will find on pp. 345---349 of *Vol.* ii. The reference in the Index of the work is thus "*Tax of the Chancery of Rome*"---and the subject matter is specifically, the reforms proposed in the Chancery. This was nearly a hundred years before the issuing of the first edition of the *printed* Tax Book, cited by *De Potter*, and above fifty years before the earliest recension of any kind known to *Panzer;* and the commotion raised at Constance, most probably led to the more orderly transaction of the business of the Chancery---and the final publication of its regular charges. On page 346 is a quotation from the *Tableau de la Cour de Rome*, of Aymon, by which it appears that in his time, the duty *of taxing the bulls* sued out of the Pope's Chancery, appertained to the "*Abbreviators of the petty bar, with the Apostolical Registers.*" In further illustration of the whole subject, reference is made to pp. 147 and 151 of *Aymon's* book. This seems to show most conclusively, that there has been for ages, *a Tariff*, at which dispensations might be had, at the Pope's Chancery. But this is equivalent to the proof of the genuineness of *this Tariff;* for it is the chief one ever known to exist; the direct proof of its genuineness is clear and full; and every separate principle of it can be established as true papism, *aliunde.* But there is a most overwhelming fact, in regard to this matter which seems to put all cavil at an end. There is in the British Museum, a MS. collection of these *Taxæ.* It is found in the Harleiam department, and is described in the catalogue of the MSS. in it, in 4 vols. folio 1808, in vol. II. p. 262 &c. The collection consists of two volumes small folio, Num. 1850---1. 2, written on vellum, and having every appearance of genuineness and antiquity. These identical volumes were withdrawn from the archives of the Roman Chancery on the death of *Innocent* XII., by the identical *John Aymon, Apostolical Prothonotory*, mentioned above; and were purchased of him, in Holland, at an immense price, by the earl of Oxford. They contain copies of the *Taxæ*, both *Cancillariæ* and *Penitentiariæ* in various forms. A full account of these remarkable volumes is given in the catalogue itself, already referred

to; which in this part, is understood to have been written by the celebrated Mr. Wanley. What saith the "lord bishop of Charleston"---to this?

We fear *Dagger*, John, Bishop, is not much given to reading sermons—especially Protestant ones. We therefore ask him to excuse us for referring to one for a piece of information somewhat germain to the case in hand.—In *vol.* i. *of the Morning Exercises*, page 606—in the xvii. sermon of the vol. are these words: "There is a book lately published by *Anthony Egans* B. D. late confessor general of the kingdom of Ireland, and now minister of the gospel according to the reformed religion.—The title of it is thus, "*The Book of Rates now used in the Sin-Custom-House of the Church and Court of Rome, containing the Bulls, Dispensations, and Pardons for all manner of Villanies and Wickedness with the several sums of moneys given and to be paid for them.*" The author then proceeds to quote some of the rates. The sermon we quote from, is against "*The popish doctrine which forbideth to marry*," &c. and the *vol.* it is in, was printed in London in 1675. We should like to know of D. J. B. what book that was to which reference is had; and whether a confessor general for all Ireland, who lived near two hundred years closer to the fountain head of the present dispute—is not as good a witness, as a Cork priest, bishop *in partibus*—of the present day?

There is one kind of indirect evidence which is of very great force, and which might be accumulated to the extent of many volumes: we mean proofs of the condition of the court and clergy of Rome in those ages, which produced, and which most unblushingly made public the *Tax Book of the Chancery:* proofs which show that just such a book was to be looked for in just such times. We make a few citations and references. *Alvarus Pelagius*, quoted by *Bellarmin* as an ardent defender of *John* xxii. who perhaps first published the *Taxæ*, in his work *De Planctu Ecclesiæ*, says of the prelates at Rome, "They celebrate the mysteries for money; they sell the body of Jesus Christ; they consecrate and ordain for money; they give the sacraments for money; they buy and sell the sacraments," &c. Again he continues, "I have

been often in the chamber of our Lord's chamberlain, and have always seen money changers and tables covered with gold,—and ecclesiastics who counted and weighed the gold." The whole detail of this business is given in the *Tableau de la Cour de Rome*, of *Jean Aymon*, already cited. He was domestic prelate to pope *Innocent* xi.—His work is abridged and published at the end of the edition of 1744 of the *Taxe de la Chancellerie Romaine.* And this state of things had been long continued; for *Mathew Paris* (in Henry iii. year 1225) reports a letter of *Pope Honorius* iii., in which he avows in terms, "That the desire of riches had been at all times the scandal and opprobrium of the See of Rome; which clearly appeared in this, that nothing could be done at Rome without a great expenditure of money—and without making large presents."—*Eneas Silvius*, afterwards *Pope Pius*, ii. says, (*Opera* p. 149, *Epistle* 56,) "There is nothing which the court of Rome will not accord for money; it sells imposition of hands and the gift of the Holy Ghost; and with money you may obtain all sorts of pardons."—*Baptist Mantouan* has a Latin couplet in his iii. Book *De Calamit Suorum. Temp.* to this effect, "Rome sells temples, altars, priesthood, sacrifice, incense, prayers, heaven, and God himself." This man was prior general of the order of Carmelites, at a period when the *Tax Book of the Roman Chancery* was openly published in Rome; and had in the book itself, proof enough of his statement.—We will pass by for the present, Conrad of Usperg,—St. Bernard, Ives of Chartres, Godfrey of Vendome, Durandus, John Gerson, John de Hesse, Peter d'Aille, Theoderic Vrie, Petrarch, Antonine Archbishop of Florence, the Monk Langius, Roderic of Zamera, Muratori, Ranaldus, Guichiardini, Maimburg—and scores besides; we pass them all, and all their indirect testimony by; supposing that those cited, who saw with their eyes, and had not a whit of interest to confess more than the truth, are as likely to know the truth as a Cork priest bishop *in partibus*, who flourishes near four hundred years after the book first appeared, and who has all possible interest to deny the truth.

Amongst the indirect evidences against *Dagger*, John, Bishop, a very strong one, is his disingenuous way of

making quotations. extracts, and statements both of fact and authority, Let us set down one, which seems to settle one of his main defences. If we understand him, he desires to have it considered that the True *Texæ Cancellariæ*, could be only one of two things, (1) mere fees to the pope's officers who prepare, and deliver the bulls, briefs, &c.; or (2) fines imposed for crimes already committed. If they be the former, the case is settled—*for the pardon is admitted;* and the *fact* of the pardon, more than the *price* of it, is the question,—though he indeed in that view, admits that *a price* is paid. But as to the notion of fine, the argument of D. J. B. is flatly contrary to his own Canon Law. In the *Corpus Juris Canonici Vol.* iii. *De Judiciis*, *Pars* ii. *Titulus* vi. *Sectio* viii. It is expressly written, "*A pecuniary penalty ought not to be inflicted for crimes!!*"

Any one who will examine the contents of these *Taxæ* —will at once perceive, the most abundant reason why the court and church of Rome should desire to conceal them from Protestants, even if they were in full force and constant use. And this fact, in the absence of all proof, raises a strong suspicion against all interested efforts to discredit them. It is plain enough that what may pass very well at Rome—may not be marketable in the United States; and therefore it is easy to see, why "my lord England"—should earnestly desire to bring into doubt, the authenticity of a book, not only immoral to the last degree, but absolutely atrocious. Crimes unknown, as one might have hoped, amongst civilized, not to say amongst Christian men; crimes against truth, decency, modesty, nature, religion, and virtue; crimes so horrible, as not to bear repetition, in a work like the present, even in the disguise of a dead tongue; are all set down in these detestable *Taxæ* as common and familiar things, in the usual routine of the chancery of papal see.

We merely set out to give a sample of the true state of this question of fact,—as judged by *indirect* testimony. The papal controversy is the most extensive of all that ever existed; and of this controversy, amongst the most extensive portions, are the testimonies to papal corruption—and especially to the licentiousness and rapacity of the court of Rome.

NUMBER XXX.

SECRETA MONITA SOCIETATIS JESU.

I. It is certainly of the greatest importance, in determining the value of the SECRETA MONITA as evidence in estimating the character of the *Society of Jesus*, to come to some satisfactory conclusion as to the authenticity of the work itself. If it can be shown to be really what it purports to be, then indeed the most secret principles of the most extraordinary and most universally execrated fraternity that ever appeared amongst men, are plainly laid open to the public view; and all may see the profound source of all those active, extended and unceasing operations, by which these persons kept so large a part of the world in ceaseless commotion for so many years. If indeed the work be not perfectly authentic, that is, if instead of being the real *Secret Counsels* of the order emanating from its very head, revealed by accident; it should appear to be a revelation made by an expelled Jesuit, as some of them say, or a mere supposititious composition as others pretend, compiled from their various authors and embodying what an enemy might suppose they would say, if they officially propounded their real secret instructions; the case would perhaps appear to be somewhat weakened. But even then, if an expelled member had written it, it might all be true; and while the power to show it was not, if indeed it was not, would be complete in the society, its failure to do so, added to inherent evidence of genuineness, in the work itself, might establish its reality on as unquestionable grounds as if it had the *imprimatur* of the general himself upon its face. Or if the last supposition can be considered as possible, a compilation of the most clear and well defined rules of action drawn from unquestionable sources, and thrown together into one volume, would seem, if possible, the very clearest mode of exhibiting the general and real spirit of the body, to which all the writers belonged. There are

schools of *morals*, of *politics*, of *crime*, as well as of letters and of all things else. It is a wide, terrible, and peculiar school whose opinions and conduct are illustrated in the *Secreta Monita*. And if it had been faithfully done, by the laborious compilation and classification of materials drawn from a thousand sources, a more impressive and fair method cannot well be imagined.

II. It is certainly past all dispute that this book has, for a very long period, been in possession of the world.—Here it is, handed down to us through several centuries. To sneer at it, and pass it by, is simply to establish its unanswerable authority. To be unable to give any satisfactory account of it, is to let it prove itself. It exists. It could not have produced itself. Whence did it come? But three solutions are possible.

1. It is an authentic work, containing the real facts it pretends to contain; and being what it purports to be.

2. It is the work of some expelled Jesuit, and may be more or less true, according to his knowledge of what he tried to reveal, or his integrity in telling truly what he knew.

3. It is the work of an enemy, who never was a Jesuit, but who has pretended to put into the mouth of the chief authorities of that order, what he believed they would say, if they uttered their real sentiments on the points here treated of.

III. Let us then briefly examine each of these suppositions in turn. And *first, is this work authentic?* I reply, there is scarcely a particle of reason to doubt it.

1. In the British Museum there is a work printed at Venice in 1596, with this title "*Hæ Formulæ diversarum Provisionum a Gaspare Passarello summo studio in unum collectæ et per ordinem in suis locis annotatæ.*" At the end of that (and where more likely?) the SECRETA MONITA, in Latin, is copied in manuscript, apparently by a Jesuit, for his own private use; with solemn cautions at the end, similar to those found in the printed preface to the work itself, that the utmost care was to be taken that few, and these most trusty, should know them; and that if ever imputed to the society, they must be denied.

2. In the *Index Librorum Prohibitorum*. PII VII. *Romæ* 1819, p. 210, is the following entry. "Monita Privata Societatis Jesu. *Decr.* 26, Martii 1621." This edition is not generally known to the learned. It is older, counting back only to the date of the Decree prohibiting it, by nearly forty years—than, No. 3, the earliest English translation of the work. It is also stated by the author of *Les Jesuites Remis en cause*, himself doubtless a Jesuit, that the *Secreta Monita* was put into the *Index* in 1616; but we have not been able to find the entry. Most probably the work was published in 1616, and put into the Index in 1621—as above stated.

3. In the year 1658, there was a translation of the work from Latin into English, published in England. This edition is frequently to be met with. In the preface to it, it is related that duke Christian of Brunswick, took possession of the Jesuit college at Paderborn, in Westphalia, when he entered that place, and gave the library and manuscripts to the Capuchins, who found the SECRETA MONITA amongst the archives of the Rector. It is also asserted that other copies were found at *Prague* and elsewhere.

4. In the year 1660, an edition was published in Italian, with the title, "*I Lupi smascherati nelle confutatione e traduzione del libra intitolato* MONITA SECRETA SOCIETATIS JESU, *in virtu de'quali giunzero i Gesuita all' orrido ed esegrabile assassinio di sua sagra reale maesta fedelissima Don Giuseppe* I. *re di Portogallo; con un appendice di documenti rari ed inediti.*"

5. Dr. Compton, the celebrated bishop of London, published another English verson of the SECRETA MONITA in the year 1669; having satisfied himself, after full examination, of the genuineness of the work.

6. In the year 1717, there was published at Amsterdam, a Latin edition of the SECRETA MONITA under the title of "*Machiavelli Mus Jesuiticus*," inscribed to *John Krausius*, a Jesuit. A copy of this edition is in the British Museum.

7. There are also in the British Museum several German editions of the SECRETA MONITA.

8. In the year 1722, another edition of this work was published in London, dedicated to *Sir Robert Walpole*, prime Minister of England.

9. Another edition, and which is supposed to have been the last that appeared in England was published in 1746. This, as well as the last preceding edition, has the Latin, and English, on opposite pages; and are both preserved in the British Museum.

10. In the year 1727, a French edition of the SECRETA MONITA was published at *Cologne* under the title *Les Mysteries les plus secret des Jesuites contenus en diverses Pieces originales.*

11. In the year 1831, the first American edition of the SECRETA MONITA was published at Princeton N. J. with the original Latin on one page, and a very diffuse English translation on the other. This edition is said on the title page to be printed verbatim from the English edition of 1725; which is one not contained in the above list, and will therefore be added, by the reader as an additional testimony. In the advertisement to this edition a statement is made, which I suppose relates to the edition, numbered 3 in the above series. If however the statement relates to a different edition, it forms an additional support to the proof in the case. The story in substance is that a bookseller in Amsterdam, by name *John Schipper*, bought a copy of the SECRETA MONITA at Antwerp, and reprinted it. The Jesuits hearing that he had such a work, demanded it of him, but he had sent it to Holland. A Jesuit of Amsterdam, soon afterwards learned from Van Eyk, a Catholic bookseller, that Schipper was printing a book that concerned the Society; he replied that if it was only the *Rules of the Society* he should not be under any concern: but desired him to ascertain what it was. When the bookseller discovered that it was the *Secreta Monita*, the father greatly agitated said, it must be denied that this piece comes from the Society. As soon however as the book appeared, the whole edition nearly was bought up by the Jesuits. From one of the few copies not suppressed, the book was reprinted, with this story prefixed, there said to be taken from two *Roman Catholics of credit.*

Now here is 1st, the Venice edition or 1596, or thereabouts; 2, the prohibited edition of 1621; 3, the English edition of 1658, taken from the Paderborn and Prague

copies; 4. the Italian edition of 1560; 5, Dr. Compton's edition of 1669, to which let us add the other English editions of 1722, 1725 and 1746, and the American editions of 1831 and 5, as all drawn from the same source, though this is entirely gratuitous; 6, the Amsterdam edition of 1717, to which add the other two Amsterdam editions, mentioned in the first American edition, which is also gratuitous; 7, the several editions, (supposing them to be reprints of each other, which is gratuitous,) found in German in the British Museum; 8, the French edition of 1727. At the least, we produce eight separate, and wholly independent proofs, from eight different sources that this is a perfectly genuine and authentic record. These records are found in the Latin, Italian, German, French and English Languages. They extend over a period exceeding two hundred years. They were found in five or six sovereign states, the most of which professed the Catholic faith, and one of them, Venice, under the very eyes of the sovereign pontiff. And they all agree, in every fact, stated by each. Now it would be the most incredible event ever established by proof, if this various and concurring evidence should be proven to have accidentally conduced all to the very same result, and still all be false. It would on the other hand be the most extraordinary circumstance ever conceived of, that so many persons, in so distant places, and so separated by ages, should conspire, and succeed in practising such a fraud as this, upon the minds of men. Indeed it is hard to imagine, how the genuineness and perfect authenticity of any record, could be established on more irrefragable proofs.

IV. There are, however, those who deny that the SECRETA MONITA is authentic: but make the allegation contained in the second of the three suppositions made above. This brings us to consider, whether as they say, this book may not be the work of some expelled Jesuit, and therefore false.

It may be observed, it would not by any means follow that because the Jesuits had expelled a man, therefore all his statements must necessarily be false. Perhaps the contrary would be quite as fair a conclusion; unless in

deed, all the allegations of history against this order be false. It would seem amongst the most probable events, that an upright man who chanced to become possessed of their real designs, would desire to leave them as fast as he could; and would thus subject himself to expulsion, if that was their way of treating the refractory.

But an expelled Jesuit is a rarer being, even than a candid one. They know little of priests, little of Rome, nothing of the spirit of the Society of Jesus, as they profanely call themselves; who can for one moment suppose, that the high and trusty dignitaries of the order, (and none else know their secrets,)---would escape with expulsion, and the power to reveal them. The cord, the bowl, the dagger, and the dungeon, are instruments not perfectly unknown to this fraternity; and none ever knew better, that the dead speak not. The light of history must be put out, and the ferocious spirit that even in this free land gnashes on us with its hideous teeth, must be more warily concealed, before such stories about *expelled Jesuits* can gain credence.

But if this were the work of expelled Jesuits,—the order must have been peculiarly unhappy. For, from the proofs adduced, there must have been *many of them*, widely separated in country and distant by generations from each other! This Venitian Jesuit about 1596; this Jesuit who published the edition of 1616-21; this Jesuit of 1658; this Italian Jesuit of 1660; this Jesuit at Amsterdam in 1717; these Jesuits at Prague and Paderborn about the middle of the seventeenth century, and those French Jesuits at Cologne far into the eighteenth. How could it be, that so many of them should have been expelled as if for the very purpose of miraculously writing falsehoods, that were perfectly identical! Upon the whole, this is a better story than that for which some are silly enough to say they have the unanimous consent of the fathers; about the miraculous translation of the Septuagint, by seventy men, in seventy cells who in an incredibly short time turned all the old Testament from Hebrew into Greek, all using identically the same words!

The story set forth by DALLAS the English defender of the Jesuits, and now currently repeated and relied on by all

their friends; is that, one *Jerome Zarowich*, an expelled Polish Jesuit, wrote the SECRETA MONITA, and published it in Cracow in 1616. To confirm this story, *Dallas* and the author of *Les Jesuites remis en cause*, quote *Cordera, Histor. Societ. Jesu;* whom the former calls "an elegant historian,"—but who was in fact, if *Moreri* is to be relied on, an obscure Jesuit schoolmaster, of the early part of the XVI. century. *Dallas* goes on to confirm his assertion, by quoting from the Jesuit *Gretser*, but the Frenchman, being more wary, did not follow him. *Du Pin*, in his *Ecclesiastical History* (English version 1725) *vol.* on the XVII. *century*, Book v. p. 45, gives a very minute and extended account, of "*James Gretser, Jesuite;*" in which unluckily for the date (1616) fixed for the original composition of the SECRETA MONITA, this eminent Papist informs us, that the controversial works of this Jesuit, in 2 *vols. folio* were published at *Ingoldstadt* in 1607, and in 1609. And yet says *Dallas*, *Gretser* proves the SECRETA MONITA, to have been *first* published, by the expelled Jesuit *Zarowich*, in 1616! Try again, gentlemen; this will hardly pass. And remember, that to fail in accounting for the origin of such a book, under existing circumstances; is to let the book prove itself.

But it is absurd to suppose that any one man could have produced the whole copies of the work, under the circumstances already stated. It is equally absurd to call a man the author of a work in 1616, which was in existence about 1596, as is shown above, in a distant country. It is above all absurd to say, that the SECRETA MONITA, was put into the Index of prohibited books, and its perusal condemned at Rome in 1616; and at the same time to say, that it was at that very time in a process of composition at Cracow in Poland, hundreds of leagues from Rome! Or if we rectify this papal mistake and insert 1621, for 1616, still the facts show the great antiquity of the work; and its being put into the *Prohibitory Index*, shows the great anxiety of the Jesuits to have it suppressed; and confirms the story told in the *first American edition*, about one of the *Amsterdam* editions. The celebrated *Thomas James*, who died in May 1629 aged 58; wrote some of his ablest controversial tracts

against this *Gretzer*. We have not access to his works at present.

These persons however call this work, a mere forgery; not giving the expelled Jesuit, even a pretext for his alleged libel on the society. This is as ridiculous, as it is false.

In the first place, if any one man ever lived who was capable of producing, from his mind, this system of subtle, profound and all grasping crime, (which is hardly credible;) then it may be confidently maintained, that if he had ever fallen into the hands of this society, he was just the man that the world's wealth could not have purchased from them.

Again, whoever will attentively read over these SECRETA MONITA, will at once perceive that they exhibit a system so peculiar in all respects, as could only have been suggested and concocted under the most extraordinary circumstances. It is such as must have been social in its origin, founded on the common sagacity, experience, forecast, and interests of several, if not many, utterly unscrupulous minds. There is no possible account of this system's origin that can be so incredible, as that which pretends, that one man produced it by mere excogitation. If that were indeed so, it would be the greatest intellectual wonder the world ever beheld.

But the truth is, the minute proofs which establish the fact that this book is no forgery, are so remarkable, as to force us to admit its genuineness, or to shut our eyes to truth.

In the first place, the style of the Latin composition is such that it must have been written by persons having slight pretensions to classical learning. The expressions are occasionally grossly ungrammatical; very often most singularly vulgar. And yet the scope of the whole is awful!

Again, the turn of the expression is such as to render it certain, that the authors of the Latin did not think in English. I dare not use the same confidence as to other languages; but I believe no scholar will deny, that the manner of writing shows that the authors could not have thought either in French or German. It is probable that

one individual put this work originally into form, as we find the expression "*inquam*,"—*I say, &c.;* and it is nearly certain that that person was a *Spaniard*. For first, the spelling of the Latin is sometimes peculiar, and resembles the Spanish; and secondly, usually technical words are drawn from that language. Such are *syndicationibus*, (Chap. vii. 8.) from the *Spanish Sindicado (judicium,)* the judgment or authoritative sentence, instead of the French *Syndical*, which could not express the sense intended; and the German *Syndicat* which only means the tribunal itself. So also *Cilicia*, (Chap. vii. 9,) which passing by the Latin *Cilium*, from which the word might have been formed, and the French *Cilice*, uses almost the very letters of the Spanish *Cilicio, a hair shirt.*—

Such peculiarities seem to draw down our minds almost irresistibly, to the very band of detestable, ignorant, and yet shrewd conspirators, who originated, and for the first fifty years controled this fearful and and diabolical corporation. This very speech betrayeth them.

So again the whole turn of thought, in those numerous and most infamous passages which relate to females, and especially to widows; shows evidently that the prevailing ideas were drawn from a state of society neither English, French, nor German; but peculiarly *Spanish*.

Thus too, some of the most incredible things contained in the whole book, and which no audacity would think of forging, and nothing but absolute truth could embolden a man to assert, from the very unreasonableness of the thing, and the certainty of exposure; have actually been remarkably exemplified in practice, years after their publication. In chap. vi. 1, for example, it is coolly laid down as a settled rule of conduct, that initiated Jesuits are in certain cases *to pledge their faith and stake their souls, on the behalf of those they wish to gain over to their object.* This, I admit, seems wholly incredible. And yet the duke of Brunswick, has solemnly declared to mankind, that one of the most weighty reasons (being the 50th of his series) which induced him to turn Catholic was precisely this. He had asked many Protestants if they would agree to be damned in his stead, if he re-

mained a Protestant, and their religion should by chance be false; and not one would agree to it! But on the other hand, many Catholics readily agreed to such terms, if he would become one of them. The little volume containing the Duke's reasons, (just such reasons as one would expect to see used to justify such an act,) has been actively handed about by Papists, as an instrument of proselyting, in various parts of America.

Still further, the most minute details of these terrible chapters, have been fulfilled even in this community, at the end of more than two centuries after the wonderful book was put into the prohibitory Index at Rome. Of this I make three signal citations.

1. In the preface to the book, they are directed as a principle, to deny their own rules, acts and every thing, no matter how true, certain, and estimable, provided policy requires it; and to have uninformed or unscrupulous members to confirm their denial by oath. Now in this very city, I have known priests, and many others, deny the very decrees and canons, of their most famous councils; and openly traduce as calumniators, those who quoted their books, printed by Archiepiscopal authority in our very midst, and sold daily every where!

2. In the first chapter, it is recommended as peculiarly important, to have connections with *hospitals*, *prisons*, &c. In this city an *order* of *female professed*, holding the nearest intercourse with the Jesuits, has long had possession of some of our most important public institutions for the sick. In two of these at least, mass altars were put up, at the expense of the public; and the compensation given to these females, (of the order, two of whose members were witnesses to the will forged by the late rector of the cathedral) kept secret, while the public was made to believe that nothing was paid for their services.

3. In chapter vii. the method is pointed out by which the sons of widows may be induced to join this monstrous fraternity. Now it so happens, that both Mr. Whitefield the late archbishop, and Mr. Eccleston the present one, were *widows' sons!* And what is worse, of Protestant extraction. And what is final and conclusive, if the best proof in our reach is to be credited, both Jesuits!

These are only specimens of the exact and minute fulfilment, *of lies forged two hundred years ago*, as they would persuade us by an expelled Jesuit, in impotent and sheer malice! The least that can be said is, that our priests and prelates, and their —— *sisters*, have been most unfortunate in their *accidental confirmations of those falsehoods!*

V. We now come to the last supposition, of which the case seems to admit; namely, that the SECRETA MONITA, is the work of some implacable enemy of the society, who never was a member of it, but has here exhibited the principles by which he believed, or at least wished to persuade others, that its secret affairs were conducted.

In refutation of such an opinion, if any one ever held an opinion so entirely absurd, it may in general be observed; that the whole amount of proof for two centuries, and the universal consent of all disinterested persons to the sufficiency of that proof; cannot be set aside by the suggestion even of probable conjectures, still less by such as are highly improbable, indicating a different state of case. Now all the learned, both Protestants and Catholis, so that they were not Jesuits, have constantly and with one accord, received this book as authentic in the fullest sense. Every person who has written expressly on the subject of the Jesuits, *not being one of their creatures;* all who have had occasion to touch incidentally on the subject; all compilers of current opinion, and received truth in the present and past ages; unanimously agree, that these SECRETA MONITA, are the mystery of iniquity by which this association has produced so much harm. Surely something above conjecture and assertion is wanting, to rebut this *unanimous consent.*

It may also be observed, that he who will carefully examine this system, will see; that organized as human society has been, and without pronouncing on the merit or demerit of the system itself; it is in the highest degree clear, that if the Jesuits had adopted such rules of conduct as these, they must have produced great and lasting effects. On the other hand, if we look back at what the Jesuits have done and suffered, we see in these rules, the clearest exposition of their greatness and their over-

throw. To my mind, no proofs of genuineness could be more complete, than those which thus spring up from the very nature of the case, and stamp themselves indelibly upon it.—And this is most remarkably true, if we remember, that the production and publication of this work, occurred within less than sixty years after the origin of the order,—before the developement of its greatness, and its general infamy for its crimes; and has come down side by side with it through successive ages, crying to the world at once, with the voice of prophecy and the undeniable truth of history.

The difficulties which must have existed in the way of any attempt to compile such a work as this, from the most abundant sources even, are so very great, that it is next to impossible any man could have done it, without committing such and so many blunders as to render detection certain. That an obscure and now forgotten person should have accomplished such a work, is not capable of belief. That such a person should have completed and issued such a work, before the great mass of the publications from which they say he pretended to draw it, were written; is childish folly to assert. And that these mighty and terrible Jesuits afterwards wrote these works to confirm what the SECRETA MONITA had before said, or to give a colour to the allegation that it was so compiled; no one will be mad enough to pretend.

The new state of the world out of which this order arose, made it different from all things that had existed before. In compiling this work, the author must know all their peculiarities, must understand their entire design, must enter into their prejudices—must see through their code of morals—must be perfect master of their grand scheme, and all the means by which it was to be compassed. See their peculiarities, their contempt of all other orders, their asserting contrary to all other orders, *that the Church was a monarchy* (chap. ix. 16.) their devotion to the education of youth, their special intrigues with the great their snares for widows and servants—the singular privileges personal and social of the order, the peculiar difficulties they had met with in different places, and the especial hatreds they had already con-

ceived, their whole plan, and their whole profound, sagacious, corrupt, complicated, and secret machinery! Who could know, who could gather out of scattered volumes even if they existed, or by private industry and opportunities, such a system as this! It is out of all the bounds of belief, that such a system could be so formed, and then so fitted, as this has fitted.

But if any choose to think otherwise, then let them rest satisfied that he who should gather up out of a thousand sources the true principles and policy of any order of men, from their own writings and actions; would thus give the most complete and comprehensive view of it, that could by possibility be produced. It would then stand forth, a living, moving, acting creature; and not, as in the naked principles, dogmatically laid down, a great, but inanimate outline. Let them rest assured moreover, that he who did this in the case in hand, with no very ample materials, at the period the work was done, if ever; has accomplished a work, the like of which cannot be produced out of all the annals of the world, for perfect accuracy and immeasurable success. If such a man ever lived, we may safely pronounce him the most remarkable of his race, and mourn that he has left behind no trace of his being, but this stupendous triumph.

VI. There is in this case one peculiar circumstance which gives to the authenticity of the SECRETA MONITA, the seal of absolute certainty; while it casts the darkest shade over the society. Why have the Jesuits any *secret* rules, or instructions, or principles of conduct, or objects of effort? Why this secrecy? And how, at so early a period of their history as the end of the sixteenth century, was the author of this work, supposing him to have been no Jesuit, to have known with such certainty, the existence and the nature of such secrets?

For many years they did indeed deny that any such secret rules existed; and doubtless, they will now deny, that these are the real *secret counsels* by which their affairs are conducted. But about the middle of the XVII. century, when the society was suppressed in Portugal for being accessory to the assassination of king Joseph I. and suddenly expelled from Spain for their complicated crimes;

their constitutions and secret records fell into the hands of the public. And in the famous controversy before the great Chamber at Paris, between the merchants of Lyons and Marseilles and the French Jesuits, in the year 1761, about the immense losses in the Martinica trade; the court demanded, and in a luckless hour the Jesuits produced, their secret constitutions; thus falsifying all their former statements.

But it had been long certain, that what was now first admitted was really true. In the year 1624 the University of Paris, charged this order with being "*governed by private laws, neither sanctioned by kings, nor registered by parliaments; and which they were afraid to communicate, having done all in their power to prevent their being seen by any other than those of the society.*" (Hist. of the Jesuits, p. 329 of vol. 1.) How perfectly does this accord with their own maxims, in their preface to the present work; *let no one who knows our secrets, be allowed to join any other order, except the* CARTHUSIANS *who preserve strict retirement and perfect silence;* WHICH THE SEE OF ROME HAS CONFIRMED. So that the allegation of the unknown libeller who the Jesuits would have us believe forged the *Secreta Monita;* is confirmed by the direct declaration of the University of Paris, and placed past doubt by the indirect confirmation of the pope himself!

But I will produce one more witness,—PALAFOX, *bishop of Angelopolis*, in his famous letter to POPE INNOCENT X. dated Jan. 8, 1649, writing of this society, demands "*what other Religion has a secret constitution, hidden privileges, and concealed laws of its own? And what other order has all those things which relate to its government involved in so much mystery? There is suspicion in mystery. The rules of all other orders are open to all; even the Rules and Canons of Popes, Cardinals, Bishops, and the whole clergy; the privileges, instructions, and statutes, of other religious orders may be seen and consulted in almost every library; and the lowest novice in the Franciscan order may read at one view, what his duty would be, if he should ever become the general of his order.* BUT THE SUPERIORS OF THE JESUITS DO NOT GOVERN THEM BY THE RULES OF THE CHURCH, WHICH ARE KNOWN TO ALL, BUT BY CERTAIN SECRET RULES. (*Regles Cachees*) WHICH ARE ONLY KNOWN TO THOSE SUPERIORS." (See p. 36, of the edition printed at Cologne, in 1666.)

VII. Such a system can of course be found nowhere else; for such another order, never was established amongst men. Indeed the only real ground for hesitation is the reluctance with which the heart allows itself to credit things of this kind. If history were less replete with the crimes of this atrocious fraternity, if the irresistible evidence of the past left us some room to question the utter and horrible depravity of this order; there might be some room left, to relapse into a grateful incredulity of such amazing sin. But there is not "a single hook on which to hang a doubt." If every thing that is impartial in history, can be said to concur with irresistible light and power upon one single point; it is that this society has been the most perfectly diabolical that ever was conceived. If there is in the wide compass of human thought, one expression, that in every dialect used amongst men, conjures up at once, all that is wicked, fearful and degraded; the supreme union of sin, activity and genius; the very essence of what is to be hated, feared, and shunned, that expression is, *a Jesuit priest!*— Whence this universal execration? Whence this "*unanimous consent*" of all countries and ages against them! The Infidel, the Catholic, the Protestant, *and the very Father of the faithful*: Hume, De Thou, Mosheim, and Gangenelli, as specimens of all; Protestant England, Catholic Venice, Infidel France, Pagan China, as a committee of the universe; why have all, every where, denounced, abhored *Jesuitism*, as the sum of all evil!— Reader, examine, ponder the SECRETA MONITA, and you will see the solution of this problem; and in that solution you cannot but find the fullest authority for asserting the genuineness and authenticity of the book itself.

Upon the whole, there cannot be a doubt on the mind of any candid man who will examine the subject, that the SECRETA MONITA, is no forgery; that it is no ingeniously deduced system; but that it is sustainable by proofs the most conclusive, in its pretensions to be the *real secret counsels of the society of Jesus*, profanely so called;

drawn up at a very early period of its existence; combining all its experience; revealing its grand purpose; and constantly followed by its leading spirits.

VIII. No reader of these pages will imagine, that this subject has been introduced into them as a question of mere curiosity or controversial learning. Jesuitism, legally introduced into the church of Rome, by the bull of *Paul* III., of 27 Sept. 1540, continued for *two hundred and thirty three years*, and was then suppressed by the bull of *Clement* XIV., of 21 July, 1773. It is stated on the face of the bull of suppression, that *twelve popes*, before *Clement* XIV. (and he carefully repeats their names,) had in their day, been troubled with this society; and had anxiously but fruitlessly, endeavored to make it tolerable; and that, the reigning pontiff—satisfied that there could be no real peace in the church, while this society existed,—and persuaded, pressed, by the most powerful motives, motives even stronger than law, prudence, and good government in the universal church afford—*but which he was resolved to keep secret in the bottom of his heart;* * * after the most mature deliberation, acting with personal knowledge, and by the plentitude of apostolical power, put out and suppressed the society &c." Before this high and deliberate act, performed by one of the wisest and best popes of Rome; nearly the whole Christian world had preceded the condemnation of the successor of St. Peter, in its cordial, long continued, and general abhorrence of the society. *De Pradt* in his *Jesuitisme ancient et moȩern*, pp. 254-5. has collected into one view, no less than *thirty six expulsions* endured by the Jesuites, before their suppression in 1773; ranging through a period (from 1555) of two hundred and eighteen years; the first *expulsion* being within *fifteen* years of the origin of the society. This is a very strong proof, of the early revelation of the SECRETA MONITA, or what is nearly the same, of the horrible principles of the Jesuits.

After a suppression of *forty-one years*, these miserable monks have reappeared, as it has been well said, with the baggage of every counter revolution, and as the ally of every despotism amongst men. *Pius* VII., by his bull of August 6, 1814, after having as he says "by fervent prayer implored the divine assistance, after having taken the advice of a great number of his venerable brothers, the cardinals of the holy Roman church; did decree, with perfect knowledge, by virtue of the plenitude of apostolic power, and for perpetuity," that the bull of *Clement* XIV., and all others against the society should be held null and void; and that the holy Company of Jesus, should be fully and absolutely restored. He had said in a previous part of the bull, that "*the Catholic world demanded with unanimous voice the re-establishment of the Company of Jesus.*" Thus for the last quarter of a century, these enemies of all truth and righteousness, have been let loose to harrass and torment the human race.

It is not pertinent to the present object, to show the total overthrow of all the pretensions of Rome, to *unity of doctrine, of morals, of discipline, or even of policy or opinion.* The mere collation of these two bulls, utterly subverts her. No two persons have ever differed more fundamentally, and that upon subjects involving every part of religion than these two bulls prove these two popes to have done: yea, and if they are worthy of credit—their whole communion in their respective ages, differed as much as they did themselves.

The people of America, have a more direct, and perhaps a deeper interest, in knowing the Jesuits and keeping them at bay, than those of most other states. From the beginning of the papal hierarchy in the U. S.—the most distinguished of their clergy, have been under the influence of the Jesuits: and there appears to be no doubt that this has been the case with all their archbishops, including the present. Again, their principles, morals and aims, are most direfully in conflict with the whole state of society in our republic; and any decided success on their part, involves, not only the public purity, but the public peace. If *papism*, is at all worthy of the public observation,—either by reason of its dangerous character, or its hateful practices; then assuredly, *Jesuitism*, as the concentrated and poisonous essence of *papism*, still more urgently challenges our consideration. And at the first

step of our enquiries—this SECRETA MONITA, meets us in the path.

IX. This article could not, perhaps, be concluded more appropriately, than by giving to the reader a precise idea of this important volume.

It contains *a preface*, and XVII. chapters; occupying in all, if the Latin and English be both printed, about 88 pages, 18mo.

The *preface*, contains III. sections; and fills a page. Having referred to its contents in the body of this article, it is not necessary to be more particular here.

Chapter I. contains IX. sections; and has this title:—*How the Society ought to conduct itself when it commences a settlement in a new place.*

Chapter II. has XV. sections; title:—*By what method the Principal Persons of the Society may acquire and preserve the familiarity of Princes, Noblemen, and persons of great distinction.*

Chapter III. has X. sections; title:—*In what manner the society must act with those who have great authority in the state: and how others, although not rich, can nevertheless aid us in various ways.*

Chapter IV. has VI. sections; title:—*What things ought to be recommended, to preachers and confessors to the great.*

Chapter V. has V. sections; title:—*How to act towards religious orders, which perform the same functions in the church, which we do.*

Chapter VI. has XI. sections; title:—*How to conciliate rich widows to the society.*

Chapter VII. has XVIII. sections; title:—*How widows are to be retained; and how to dispose of the goods which they may leave.*

Chapter VIII. has IV. sections; title:—*What must be done that the sons and daughters of widows may become professed or devotees.*

Chapter IX. has XVI. sections; title:—*Of increasing the revenues of our colleges.*

Chapter X. has III. sections; title:—*Of the secret strictness of this discipline in the society.*

Chapter XI. has VIII. sections; title:—*What we should all do against those dismissed from the society.*

Chapter XII. has V. sections; title:—*Who should be cherished and favored in the soicety.*

Chapter XIII. has XIII. sections; title:—*Of the selection of youths for admission into the society, and the way to retain them.*

Chapter XIV. has VIII. sections; title:—*Of reserved cases, and of cause ofdismission from the society.*

Chapter XV. has II. sections; title:—*Concerning the treatment of nuns and devotees.*

Chapter XVI. has III sections; title:—*Of the outward exhibition of a contempt of riches.*

Chapter XVII. has IX. sections; title:—*Of the method of advancing the interest of the society.*

The edition here referred to, is *the second American edition*,—with a new and more literal translation, by the writer of these lines; *Balt. Edward J. Coale & Co.* 1835: pp. 103. The preliminary discourse of that edition, contains the original draft of a large part of this article. The name of the editor is on the title page; and the following dedication in front of the book. The edition has been several years out af print. It is nearly needless to say, no public notice has been taken of the dedication.

TO
The present ARCHBISHOP of BALTIMORE;
Who is said
By his friends, to be a person of talents and learning;
And who is believed
By many to belong to the
ORDER OF JESUITS;
THIS VOLUME IS INSCRIBED:
Under the conviction, that his duty as a GENTLEMAN,
A SCHOLAR, AND A CHRISTIAN,
Requires him
To refute the book if false;
or
To admit its genuineness, if it is true:
By his obedient servant,
THE EDITOR.

BALTIMORE, *July* 22, 1835.

NUMBER XXXI.

PAPISM BEFORE THE COURTS OF LAW: OUR LEGAL PERSECUTION.

David, in the ninth Psalm (verses 15 and 16) has given us this remarkable evidence, at once of the providence and the justice of God,—that wicked men are commonly the victims of their own atrocious machinations. They dig a pit—and fall into it; they hide a net and their own feet are taken in it; they contrive a plot—and are themselves snared! It is the judgment of the Lord, declares the prophet; and then adds a double exclamation, of his conviction and astonishment.

Is it even so, that papism, after a sleepless watch of five years, springs upon us at last only to demonstrate the depth and continuance of its hate, and to be covered with confusion in a more public and signal overthrow?

What are we to the keeper of an alms house? Nothing, absolutely nothing! And what is he to us? Nothing, less than nothing! It is papism that attacks us; and shunning investigation, answers by a prosecution, what nothing but argument and proof can meet.

We never thought of Maguire; we did not even know his name a week before the pretended libel on him was penned; and till this hour (March, 1840) have never laid our eyes upon him. The moment we heard that he had taken offence—we spontaneously, first privately, and then in the pages of the Magazine where the supposed injury had been inflicted; proffered every possible reparation which justice, truth, or religion allowed—or which an honourable mind could ask.

Having, however, inflicted no injury—we failed, of course, to make any satisfactory atonement. Pretended injuries are too fatal to be redressed. We are glad that we did make the effort, however; and are thereby set right in the judgment of every candid man. Henceforth, the nature and true source of the prosecution against us is obvious to all; and we shall not hesitate to

assert—what we do not doubt any jury before which the question is ever brought, will stamp with their verdict, namely, that no private injury, but papism in general, and the priests of this city in particular, are the true sources of this prosecution.

We confess our responsibility to the laws. We are ready to meet it. We have asserted nothing that is not true; we have insinuated nothing that is not warranted. We confidently rely that any tribunal before which the case may be investigated in any aspect of it—will adjudge that we have spoken truth only—and that, in a timely and becoming manner.

We have said three things in a short article published about the alms house, in the November No. (1839) of the *Balt. Lit. and Relig. Mag.*, and re-published in that for January 1840. 1. *We have said that a mass altar was erected in the alms house, at the public expense.* Now observe: WE EXPECT TO PROVE IT, whenever lawfully called to do so; *we expect to prove more than we have said.*

2. We have said *that an aged German was imprisoned in the alms house.* Now take notice: WE EXPECT TO PROVE IT; we expect to prove, whenever put to it, *all* that we have said, and so much beyond, and all so indisputably, that the wonder will be, how any man ever thought of seriously calling us to question about the assertion!

3. We have said, *that the man went to the alms house under the procurement of the priests,—and that he was shut up as a madman: and that the procuring cause of his being sent there, was his known desire to become a Christian.* Now remember; WE EXPECT TO PROVE IT; unless papal witnesses swear falsely, we expect to prove it directly; and if they do, we expect to prove so many collateral facts, that all men will admit they have sworn falsely.

With the two first facts, the keeper of the alms house may no doubt suppose, he has a right to concern himself. Very well; we can only say we are assured and believe they are true and will be proved. But with the third fact we cannot see that he has any right to find any fault whatever; as not only no *offence*, but even no *fault* is imputed

to him; except that he believed a man to be mad, who was said to be so, and on that account confined him; without law it might be, but without alledged crime.—The insinuation by us, if there was any, was altogether in favour of the keeper; and if, when the case is gone into, it shall turn out, that we did him more than justice —he will be pleased to remember how it was he got into the difficulty, and forced us into a more careful examination of the facts bearing on this part of the case, than we ever contemplated.

That the old German was really a Papist, was really inclined to become a Christian—and was in this juncture sent to the alms house, accompanied there by a violent Papist,—there locked up in the cells—and kept in them under circumstances altogether unusual and illegal, until demanded and released by his friends; ALL THIS WE EXPECT TO PROVE.

It is, moreover, to be considered, that we made these statements, when first published, on the authority of persons of the utmost respectability; that they relate to the very matter of our profession in life, to wit, to the salvation of the soul—of a poor sinner, who was seeking light and pardon, and supposed to be violently interfered with by others; that we uttered them in the due course of our lawful and regular calling as editors of a journal, long and expressly devoted to the very subjects which led to the present matter; and that the violent and personal assaults upon us, by the priests themselves, (for example, Mr. GILDEA,) led to the establishment of the very journal itself. All this is notorious, and can of course be fully proved.

If upon this case, a jury of our country will say we have uttered what is *false*—and have done so *maliciously;* then indeed, it will be time for the centinels on the watch-towers of truth, to tremble. If to give security to the machinations of foreign priests, sent by a foreign tyrant as emissaries into this land, *as yet free;* the liberty of the press is to be curtailed—the liberty of speech abridged —the rights of conscience assailed—the freedom of religion attacked---the personal security of the citizen diminished---the right of free enquiry denied; if papism is

already strong enough, not only to terrify society, silence the political press, invade the ballot-box, and threaten the pulpit,—but also to infect the administration of justice; then we have only to say---papism could no where have sought in this community, a more proper or a more willing victim. We love our country, our race, our Master---well enough to suffer for either of the three: how much more, in the cause of all three united!

To show the malignity of the persecution now set on foot against us, we need only say, that not only has private redress been sought, by a suit at law against us, for pretended injuries; but *for the same offence*, a public prosecution also, has been most industriously and eagerly urged against us. As yet the grand juries have refused to proceed against us: but, who can tell how far the oaths and accusations of bigotted prosecutors and interested witnesses, in *ex parte* inquisitions, to which we have no access—may finally carry even well-meaning, but deluded men? It is the province of a virtuous and enlightened public sentiment, to frown down such base attempts, and to hold the instigators of them, whether *priestly* or *political*, to a just accountability.

In vindicating our character, our conduct, and the truth committed to us—our friends may rest assured, that we shall never for a moment forget, that even this persecution may by God's blessing be the very best possible means of establishing important facts in regard to the odious character and pretensions of papism; and of riviting public attention on them. A priest on the witness stand, with the fear of punishment for perjury before his eyes, may be forced to confess what he would deny every where else.

Nor can we forget that a new aspect is given to the entire papal controversy, by these proceedings. Until now, it was in this community a purely *moral* question. Hereafter, it is a *legal* one also. We have not chosen to take this step in advance; God's providence has forced us to take it. If it ends in publishing the lewdness of some of the pope's minions—the drunkenness of others, the oppressions of more; if it brings about the suppression of convents by law; if it fixes attention on the mode of naturalizing the pope's subjects; if it leads to the deliver-

ance of our city, from the political influence of papism;—if priests find themselves punished for crimes, heretofore overlooked;—if papism sees itself treated as a public evil;—let us remember, when we behold the wicked fairly entangled in their own toils, that, as David hath foreshown, it is God's judgment that is manifest upon them.

As to the *personal* results of these transactions, we ought to value them at—not a rush. No being whose opinion is more to us than the fine dust of the balance—will be any more assured of our innocence; after God shall, as we humbly trust, confound our enemies; than he or she now is. Never, at any period of our lives, have so many, so marked, and so affecting tokens of public confidence and applause been conferred on the author of the '*libel*,' in the same brief space; as since it was *carefully made public, in his absence from the city*, that the Papists had arraigned him as a malicious slanderer. Who believes them? Who will ever believe them?

The private action against us, was instituted in November (1839); yet up to the middle of February (1840) the period at which we write, no declaration has been filed. We have, by our counsel, again and again asked for it; but, three months, it seems, are insufficient for able *Protestant (!!!)* lawyers, to determine on the best mode of torturing *twelve lines* of very plain English, so as to do the most effectual damage to a *Protestant Clergyman!* We feel called on to say, that the most painful and surprising aspect of the whole case is, that distinguished *Protestant* gentlemen—should, considering all the circumstances, be found ready to lend themselves to it. And such, we venture to say, will be the general judgment of this *Protestant* country. Could no *Papist* lawyer be found to harrass us? Is nothing due to the bonds of a mutual faith? Are the Christian and Protestant members of the noble profession of the *Protestant* Coke and the *Christian* Selden, open to every application to worry down, alike, Protestants, Christians, and ministers of God? And for what? And for whom? Alas! Alas!

We confidently appeal to our country for countenance and support to the *Magazine*, with which we are connect-

ed—under the present attempt to silence its free voice. And we pledge ourselves, by the grace of God, to do our best, in time to come, as in times past, for the support of true freedom and religion. Utterly regardless of legal persecution, as of threats of assassination; we will frankly peril all we have and are, in a cause to which we have been called by clear duty; and in which the violence and unreasonableness of our enemies, is but additional evidence of the efficacy of our labours, and of our divine vocation to them.

Since the foregoing article was in type—information, the accuracy of which we have no room to doubt—has reached us, that the grand jury, have agreed to *present* us; and before these pages are issued, we shall be regularly arraigned on a criminal prosecution.

The will of God accomplishes itself on us, and with us, as well as in us. We shrink not, from aught to which He calls.

If we have been rightly informed, two preceding grand juries have refused to do, what one has at last (Feby. 1840) been found to perform. We will make but two reflections. The *first* is, that we cannot comprehend how any candid man could say, in view of the naked case in the worst aspect which it could assume, that there was the slightest evidence of *malice* in our article: but *malice* is the very gist of the pretended offence! The *second* is, that God in his providence having brought this very grand jury, *to hear, by the oaths of unimpeachable witnesses, that our statements were true*,—we cannot imagine how they could say, they believed them to be *false;* but *falsehood and malice constitute libel!*

We refer the reader to the article which follows, for the next step, in this persecution for righteousness sake.

NUMBER XXXII.

LETTER OF ROBERT J. BRECKINRIDGE TO THE SECOND PRESBYTERIAN CHURCH OF BALTIMORE, ON THE OCCASION OF HIS PRESENTMENT BY THE GRAND JURY: WITH THE ACTION OF THE SESSION, AND THAT OF THE CHURCH THEREON.

LET the following letter speak for itself.—It was read, on the evening of its date, publickly, (by a friend) to those to whom it is addressed; and a small edition of it printed on an extra sheet for their use.

The junior editor (REVD. MR. CROSS) of the *Magazine*, it is right to say, is not in reach of the press, at the present moment. It is, however, proper to add that he is in no true or proper sense responsible for the original '*libel;*' and is mixed up with this particular question, innocently and only *technically*. He did not write, print, see, approve, or know of its existence, till it was published. He *would have done* all that is right, if he had been called to it. He *would now do* more than he ought, to identify himself with this difficulty. And this explanation is made without his knowledge.

The writer of these lines, is ready to share his honours, his blessings, his enjoyments, with all his friends. His dangers, his reproaches, his persecutions, he would not willingly share with any but his glorious Redeemer.

MY beloved brethren and friends.---The most of you know that a civil suit was instituted against me, in my absence three months ago, by a papist named *Maguire*, for an alleged libel on him published in the *Baltimore Literary and Religious Magazine* for November, 1839; in regard to the confinement in the cells of the alms house, of an aged German Catholic who desired to become a Christian.

As long as the affair was only a manifestation of private revenge against me, for defending personal liberty and the rights of conscience; I did not think it worth

while to trouble you about it; nor proper to allow it to have any effect on the ordinary course of my duties.

But after repeated attempts on the part of my enemies and persecutors, to enlist the power of the Commonwealth against me in a criminal prosecution, additional to the private action; they have at length succeeded.—The Grand Jury for the city of Baltimore, after an *ex parte* investigation, at the instance and on the testimony of interested parties, have made a *presentment*, and in the ordinary course of affairs may be expected soon to find a *bill* against me for *false* and *malicious libel;* and a warrant as in the case of a common felon, has been issued against me.—I do not complain either of the injustice or the indignity; I barely recount them.

I hope it is superfluous for me to say to you, who have known me so long and so well, that in this transaction I have been actuated only by a sincere love of truth—an earnest desire to promote justice---and a perfect willingness to risk all, in the cause of Christ and of public liberty. I appeal to the whole current of my life---I appeal to the consciences of all who know me---I appeal to the searcher of hearts: and I defy the malignity of all the enemies who have so long, in this city, sought my ruin.

But something is due to public appearances; very much to the character of the church I serve: most of all to the sacred office I bear. These have demanded of me, a line of conduct answerable to the new and difficult circumstances in which, by God's providence, I find myself placed; and to which his grace only can make me equal.

It is hardly becoming that one, whom a grand jury—no matter how prejudiced or deluded---publicly arraigns for *malicious falsehood;* it is hardly proper that such a person, while he underlays such a charge, should exercise the functions of a minister of Christ. It is not proper that you should, in any manner, be implicated by my faults, or involved even in my misfortunes, except by your own deliberate act.

I have, therefore, the profound affliction of announcing to you, that from this moment, until a jury of my country shall pronounce upon my conduct, or this monstrous proceeding be otherwise legally disposed of, I will lay aside,

absolutely and without reserve, every function of my ministry. I make no exception. My purpose is complete.

That such a necessity should exist, would, under all possible circumstances, fill my heart with profound anguish. But that it should occur in the present conjuncture of our affairs---full of such deep and such tender interest, on so many and such impressive accounts,---renders it one of the greatest trials of my life. My earnest request is, that all your efforts and exercises---(and especially your proposed thankoffering to God, on next Sabbath day, in commemoration of the fiftieth anniversary of the General Assembly of our church;* and the special meetings of persons newly awakened to the importance of divine things)---may proceed as if nothing had occurred. When the under shepherd is removed, the Great Bishop of our souls becomes only more immediately the shepherd of the flock.

If I shall be acquitted, then your joy and mine will be equal to the triumph of truth and justice; equal to the confusion of our enemies. If the same terrible influence which has thus far prevailed against me, shall still farther be allowed by an inscrutable providence, to compass a conviction; then it will remain for you, by the calm and

* It cannot be without deep interest to the reader to learn, that that *thank-offering*, made under such affecting circumstances, and by a church not ranking in wealth, much, if at all, above the average of our large churches—was the largest but *two*, reported out of our *fifteen hundred* churches, on the occasion of our first jubilee; having amounted to about $5500. Nor is it less worthy of record and remembrance; that the idea of *stereotyping* the immortal *Institutes* of the great JOHN CALVIN, and presenting them to the General Assembly of the Presbyterian church in the United States of America, was first suggested on that occasion, in this church; and the resolution taken, to apply as much as might be necessary of the proposed *thank-offering* to this work. These are precious reminiscences; they are most affecting proofs of the *spirit in which* the pioneers in the war with *Papism in the Nineteenth Century in the United States*, entered into it, and carried it on; they are enduring monuments of what it was, that God so owned and so blessed notwithstanding all its own weakness, all the derision and scorn of the wicked, and all the blindness, cowardice, meanness, ignorance, jealousy, desertion, yea and betrayal of some, who ought to have been strong on the Lord's side. Yea it is pleasant to recall how faithful some were, and what spirit actuated them, and what monuments they erected, and how God's smiles were with them; in times, the like of which, few we trust, will ever see.

free expression of your deliberate judgment and wishes, to decide the ultimate question, which in that case must arise. I intend to act towards you with perfect simplicity; and will commit you to nothing to which you are not willing to be committed.

In the event of this prosecution being delayed by those who have instituted it; or if it should on any account not be brought to an early conclusion; I shall feel warranted, and if the way is open, called in providence, *as a private Christian and free citizen*, to devote myself to the public, constant, and thorough discussion of the horrible system of papism; to which, amongst so many other and greater evils with which it curses the earth, we are indebted for our present affliction.

And now, my very dear friends and beloved brethren in Christ Jesus our Lord,---let us meet this extraordinary and afflicting stroke, with the faith, patience, humility, and prayerfulness, which become our profession. And let us expect the result, whatever it may be, with the temper of heart appertaining to those, who "*know that all things work together for good to them that love God, to them who are the called according to his purpose.*"

With tenderest love, I am your faithful friend,
and unworthy Pastor,
Ro. J. BRECKINRIDGE.

Baltimore, Feb'y. 19, 1840.

The foregoing letter was read to the congregation, by a friend, on Wednesday evening the 19th inst., when the people were assembled in one of their stated services.

The expectation of the author of it was, that the people of his charge would acquiesce in his decision,---and that although the course he had thought it his duty to take would probably lead to a general and thorough examination of the whole case---which indeed he sincerely desired; yet that no decided or public action would be taken, until the criminal prosecution was brought to a decision.

A different view of the subject was taken by the *Session* of the church; and their spontaneous, prompt, and decided action in regard to it; and the explicit, unanimous and cordial approbation of their conduct, on the part of

the entire congregation—are set forth in the two documents which follow.

ACTION OF THE CHURCH SESSION ON THE FOREGOING LETTER.

At a special meeting of the elders of the Second Presbyterian church of Baltimore, held in the lecture room on Friday the 21st of February, 1840, for the purpose of taking into consideration the present peculiar state of the Congregation.

The following members were present, viz:—

Gen. W. McDonald, Messrs. James Beatty, Arch'd George, Peter Fenby, George Carson, John Wilson, John Franciscus.

In the absence of the pastor, Gen'l McDonald was called to preside as moderator, and George Carson, the stated clerk, appointed secretary.

The following preamble and resolutions were then unanimously adopted:

Whereas the duty of supplying the pulpit, devolves upon the Session, and whereas a letter from the Rev'd. Dr. Breckinridge, addressed to the congregation, was read after the weekly lecture on Wednesday evening last, the 19th inst., by the Rev'd Mr. Williams, who presided on the occasion, in which it was stated, that the Grand Jury for the city of Baltimore, had made a *presentment* against him for a libel, in consequence of which, he had come to the determination, "to lay aside absolutely and without reserve, every function of his ministry, until a Jury of his country shall have pronounced upon his conduct," &c.

This communication could not fail to fill the mind of every member of the congregation with the deepest affliction.—Warmly attached as they are to their beloved pastor, by the strongest and tenderest ties, they could not contemplate the loss of his faithful services, under such painful circumstances, but with feelings of heart-felt sorrow and deep regret.

The session, participating in these feelings to their fullest extent—while they duly appreciate the delicacy of the motives which prompted the decision, cannot at the

same time perceive any thing in the present aspect of affairs, which requires such a sacrifice. Their confidence in the piety, purity and ability of their pastor remains undiminished and unshaken—they have been witnesses to his arduous and successful labours, in this church, for the last eight years, to promote the glory of God, in the salvation of the souls of men—enforcing the doctrines which he taught by the example of a holy life;—and they feel pleasure in bearing their further testimony—that whenever he considered it to be his duty to caution his hearers against fatal errors, he at the same time uniformly and constantly inculcated the Christian duty of exercising love to the persons, and charity to the opinions of those who differed from them in doctrine and in practice—always deprecating the idea of this difference interrupting the charities of social intercourse; and against no errors has he been more pointed in his remarks, than against those which had crept into the *Presbyterian* church, and which ultimately led to its separation.

The session having met on the present emergency, and entertaining these views, have, after mature deliberation, and they trust in the fear of God, come to the conclusion, that it is their duty in the first instance, to give the congregation an opportunity of expressing their desires on the occasion; and that in order to this, the proceedings of this meeting be read in the church, after the service, on next Sunday morning; and should their opinion coincide with that of the session, of which not a doubt is entertained, then, in the next place, that our pastor be respectfully requested to reconsider his decision, and resume his usual labours in the congregation.

The Session cannot but hope that such an expression will enable him, not only to see his way clear, but that he will also consider it to be his duty to return immediately to his charge.

Be it therefore *Resolved*, That the confidence in, and respect for, their pastor, on the part of this session, remain undiminished, and that it would be highly gratifying to them, if he would return forthwith to his ministerial labours, which have been so greatly blest in this congregation.

Resolved, That the moderator and clerk be requested to sign these proceedings in behalf of this meeting.

Signed WM. McDONALD, *Moderator.*
GEORGE CARSON, *Clerk of Session.*

ACTION OF THE CONGREGATION ON THE SAME.

Sunday, Feb'y 23d, 1840—REV'D MR. WILLIAMS officiated in the *Second Presbyterian church*, this forenoon, and after the exercises of prayer, singing, and reading a portion of Scripture; he read the REV'D DR. BRECKINRIDGE's letter, addressed to the congregation, after which he stated that the Session had a communication to make, and requested the audience to keep their seats and hear it.

The elders then assembled, and stood up in front of the pulpit—GEN'L McDONALD acting as moderator, called upon JOHN WILSON to read the proceedings of the meeting of Session of the 21st inst.—which he did.

After which the moderator briefly addressed the audience, and at the close of his remarks, he clearly and distinctly requested all those who approved of the proceedings of the Session which had just been read, and who were desirous that our pastor should forthwith resume his ministerial labours in this church, would *rise up.*

Instantly, the whole congregation, which was a very large and crowded one, stood up—and remained on their feet until the moderator requested them to be seated.

He then reversed the question, and requested all those who disapproved of the measures of the Session, and who were unwilling that DR. BRECKINRIDGE should return to his ministerial labours *should rise.*

Not a single individual stood up.

The moderator then proclaimed with emotion—"Thank God there is not one! The people, old and young, male and female, are as unanimous as their Session, in desiring their beloved pastor's return."

Mr. Kyle made a short address, approving of what had been done by the Session, and also approving of the course pursued by the pastor.

After which the meeting was closed with an appropriate prayer by the Rev'd. Mr. Williams.

Attest, WM. McDONALD, *Moderator.*
JOHN WILSON, *Clerk of Congregation, pro tem.*

We think it is proper to remark, that not a single member of the Session of the church was brought into office since the connexion of the pastor with it; that all of them were not only *Ruling Elders*, but for many years leading members of this congregation, before their present pastor was a minister of the gospel; and that most of them have been principal supporters of this church, since its foundation, in the year 1803. This is their position in the house of God. What it is in the world—it would be impertinent for us to state—if these lines were to be read only in this city and commonwealth. But the hundreds who may read them in the remotest sections of the Union, and even in other lands; may not know—that these are men of the first influence and rank amongst us, in all that makes either influence or rank, valuable to generous and virtuous minds; that they are amongst the fathers of our city; most of them remnants of a past and glorious age; men who through a period longer than the life of him over whose head they throw the shield of their spotless names---have built up in the face of ten thousand vicissitudes, characters which defy malignity, and challenge confidence and love. Oppression itself is sweet when such tokens follow in its train.

And what shall we say to that other and most affecting manifestation? Alas! alas! who is worthy of such regards? Who is not overwhelmed by them? In the midst of trials and persecution, here is the unanimous, unsolicited, enthusiastic testimony, of a thousand hearts and voices; not only bearing a testimony even more noble in those who give, than honorable to any who might receive it; but *so doing* it, as by its very tenderness to break our heart. These are the fathers and mothers of our Zion, by the side of whose tottering steps we have walked with filial reverence, not to give but to get instruction; these are the children of God brought from darkness into his marvellous light, by his own blessing on our poor labours; these are our friends, and companions, and fellow workmen, who for long years have seen our daily walk, partaken of our daily trials, helped our daily weaknesses; these are the children whom we have baptized into Christ's visible kingdom; these the families we have

united in sacred wedlock; these the bereaved and broken-hearted with whom we have sat us down to weep; these the favoured of the Lord, in whose blessings we have rejoiced!—Here be they all; and here their testimony!—Precious token of the smiles of heaven! Sacred lesson to the ministers of Christ!

It is hard to speak aright on such an occasion. Perhaps we have already said too much. We have said it all with our eyes full of tears. The spirit which God, (blessed be his name,) has created incapable of apprehension from any being but himself; is weak before the voice of unmerited commendation. We dare not, like Paul, glory in our infirmities; but we dare confess them, even to our enemies. And we say to them all, without a particle of bitterness in our hearts---these things have repaid us, ten thousand times over, for all their hatred and injustice; for all they have done, in times past---for all they can do in time to come.

We are sensible, and we deem it proper to make the remark here and under present circumstances---that our *humble but sincere efforts to be faithful in our lot, have secured to us alike the persecution of our enemies, and the affectionate commendation of our friends.* We desire both to remember this observation; if in the good providence of God peradventure some who now hate us may yet love us for our work's sake; and some who now love us, may unhappily be offended by that same fidelity. We have not known any thing,---we do not intend to know any thing in this city, but Jesus Christ and him crucified. Where he leads us, we shall follow; what he bids us do, we shall attempt; every man who is his friend, we will love; every enemy of his we will resist. By his grace we have taken him for our portion; and his grace enabling us, we shall profit by what we consider at once, the proof and the recompence of our fidelity in our lot.

NUMBER XXXIII.

THE STATE OF MARYLAND *against* ROBERT. J. BRECKINRIDGE.*

I. "How gloriously does the spirit of the age shine forth in this prosecution" said one of the most distinguished men now alive, in writing to us of the attrocious proceedings against us; from which; by God's blessing,

*This prosecution commenced on Tuedsay, March 10, 1840, before the Honorable Judges NICHOLAS BRICE, ALEXANDER NISBET, and W. D. G. WORTHINGTON. It was conducted by GEORGE R. RICHARDSON, Esq'r, Deputy attorney general, for the State of Maryland; assisted by MR. CHARLES PITTS (hired, we presume, by *Maguire*, the prosecutor). The defence was managed by WM. SCHLEY, Esq'r; assisted by the HON'BLE J. J. CRITTENDEN, of Ky ; with whom also attended throughout the trial the HON'BLE WM. C. PRESTON, of S. C., as the personal friend of the traverser. The trial was continued from day to day, (excepting one Sabbath, which intervened,)—till Saturday, March 21. The case was given to the jury on the afternoon of Wednesday, March 18; *ten* of them being ready to acquit in the box. *One* juryman, countenanced by the doubts of a second—hung the panel till the afternoon of the 19; when the Court, on its own motion discharged the jury. The next day, the traverser came into court and by his counsel declared himself ready for trial, and demanded to be tried again, or dismissed of the indictment. The Attorney General took time, till next day; and then on the 21st, entered a *nolle prosequi;* which terminated the case. A full report of the trial, with the testimony, speeches of counsel, &c.; and also illustrated by *a hundred notes*, by the traverser; occupies the *May and June numbers*, for 1840, of the *Balt. Lit. and Rel. Mag.;* and covers 108 large, closely printed pages. Popery has seldom been more completely taken in her own toils, than by the progress and result of this prosecution: a prosecution based on nothing but her malignity and hate; set on foot by men far more deserving to be brought to public justice themselves, than to be instruments of vindicating laws which were never violated; countenanced by the grand jury, by a barely sufficient number to present,—and that a grand jury of which all that was most respectable on it was opposed to presentment, and all that was Papist, infidel, and heretic on it, hot for presentment; prosecuted by a man of whom it is enough to say, there could not have been a more fit person for the office he instinctively selected; received with execration by the better portions of society, and reaping public exposure, and the settled abhorrence of good men, as the just reward of its contrivers. This is the real history and termination of the matter. It forms a signal era in the papal controversy in America; and will extend its influence as far beyond the expectations, as that influence will be contrary to the hopes, of the enemies of God.

we are at length delivered. "It is no longer a *gunpowder plot;* it is a legal one."

The same gracious hand that delivered our ancestors —has effectually protected us; and that which was dearer to us than life, our good name,—has passed the ordeal of popish malice and persecution—unharmed, untouched. More fortunate than the heroic McGavin;—more so even than the intrepid Rice, we have thus far by God's mercy, been enabled to escape even the appearance of condemnation.

After a prosecution unprecedented for duration, fierceness, and ability, the result is, that our conduct finds no tribunal, no authority that condemns it. Our church unanimously and most cordially approves it; our sister churches, manifest the most profound sympathy with us; our whole Protestant community cordially acquits us; our jury is *ten* to *two* for a triumphant verdict to be rendered in the box; and the state itself, by its attorney general, declines, after mature reflection, a farther prosecution, as not being called for by public justice. The case is ended---in our complete exculpation.

Then we are not libellers. Our friends, our brethren, our fellow-citizens, our country, all declare it; we are not libellers. We have not published a false and malicious libel on James L. Maguire; but we have published that which we had good reason to believe was true—which it was proper and timely to publish, and which, under the utmost possible disadvantages, the proof came so near establishing to be true, that *ten* jurymen out of *twelve*, were ready to render a verdict in the box!

It is our purpose to print the trial at large, in the next Nos. (*May* and *June*, '40) of our Magazine; and to accompany it with such notes and annotations, as may seem necessary. Meantime we throw together a few statements of a general kind, which will probably interest our readers, and give them a clear view of the subject.

II. The substance of the proof, *for the Prosecution*, was that we had published the paragraph about the alms house, the aged German, &c. (see it in our No. for November, 1839, and in that for January, 1840); that Maguire was overseer of the alms house then and now; that

he treated ministers of all sects of Christians, who came to the alms house, with much courtesy---some of them, especially the Methodists, with distinguished kindness; that he carried out the arrangements in regard to the religious instruction of the place, pretty much as he found them, when he came into office a year and a half before: that persons were accasionally, and under extraordinary circumstances, taken into the house and released from it, in a manner contrary to law and to the established orders of the trustees of the poor; that old *Mathias Staser* (the man in question)---was brought there by a certain *Tom Collins*, and after one refusal, was at length let in and kept about two days, being supposed to be mad; that he was permitted to depart when his friends came for him, and paid his expenses; and that while there he made no objection to being locked up.

For the *Defence*, the substance of the proof was; that Mr. B. was distinctly informed by four different persons all of them respectable men, that all he had published was true; and then when the original author of the statements to Mr. B.'s informants, was induced to contradict on oath, what he had said to them; two additional witnesses swore he had also told them what he now denied. It was further proved that *Mathias Staser* was a Papist, that he became anxious about his soul, and sought Protestant instruction; that when the Rev. Daniel McJilton, a Methodist preacher, went to his house to converse and pray with him, he *(Staser)* expressed great fear least his Papist neighbour and landlord, Tom Collins, should overhear them, and begged McJilton to pray low; that Staser himself became so excited at prayer that he made much noise; that McJilton went back by appointment, within two days, to see *Staser*, and found him gone, his house shut, and his family broken up; that he hunted for him in vain, and amongst other places sought for him at the house of a Papist, where his *(Staser's)* children were, and was rudely repulsed; and that some six weeks afterwards he found that *Staser* was living six miles in the country. It was then proved that the same day, or the day following McJilton's first visit to *Staser*, Tom Collins the Papist, took *Staser* to the alms house, which is out

of town; that Staser was, after some hesitation, received, taken to a cell, locked up, and kept in it about two days; that Tom Collins did not tell Staser's family what had become of him, though they were his tenants and lived next door to him; but his little daughter found it out from others; that Staser's whole family consisting of his journeyman, his housekeeper, and his two little daughters, went in a body to the alms house, found the old man in a cell, paid the money demanded, and took him out; and *that Staser was in the cells of the alms house, at the moment of McJilton's second visit to his house.* It was also proved that the laws of the state forbade the reception of Staser in the alms house, if he was sane, without a written order, which he never had; or if he was insane, without the finding of a jury on the fact, which never was had; that Staser was no pauper, and that his family and business were broken up, in this general operation. It was still further proved, that never, before Maguire was appointed overseer—had there been any *mass altar* at the alms house; that Maguire was a Papist; that he had, at the request of *Priest Butler* who was at that time private secretary of archbishop Eccleston, sometime before November, 1839, made arrangements and fixed a room at the alms house for saying mass; that this was done at the public expense, and without authority from the trustees of the poor; that since then, priest Butler, had removed out of the jurisdiction of the court, viz., to Ohio; but that, in point of fact, no mass had been said; our attack upon these arrangements having appeared, it will be remembered, in November. It was also proved, that some member of the grand jury had privately told Maguire that there would no bill be found against Messrs. B. and C.; whereupon Maguire went to another member of that grand jury and threatened him and them; and amongst other threats that he would *publish them*, if they did not find said bill; and afterwards the bill was found.

We write from memory, and omit all that does not seem to us material in the case; and it is possible some things, in themselves important, may have escaped us.—But the foregoing is the substance of the proof—except only that the witnesses from whom we got our information went to the full extent of *all* the statements of our libel, embracing those points not brought out in the cause.

We forbear the expression of any emotions which might naturally be supposed to arise in our minds, at the fact that any grand jury should find a bill under this general state of fact—which we have reason to know, was before the one which did find the bill in question; above all, that the bill was found, under threats, after being rejected on the proof; an outrage unprecedented in our criminal jurisprudence. We will repress also any reflections, on the extraordinary bitterness of the prosecution, on such a state of proof; professing at the same time, our utter inability to see how the temper of the prosecution, and the final determination to prosecute no further, are to be reconciled with each other; not complaining, however, of the latter, but of the former. And we say nothing of that state of mind which could have induced the *tenth* and *eleventh* jurymen to hold out obstinately for a conviction in such a case, on such proof; hoping that all has been fair, conscientious, and upright. But we do sincerely think we are authorized on a full view of the whole case to say, that it has been a most gross and outrageous proceeding, from beginning to end. And that ninety-nine out of every hundred candid men who examine it, will say so too—we feel perfectly assured.

There is still depending a private suit against us for slander, for the same paragraph; and we are therefore not free to make explanations and disclosures, which might impair our defence in that case. But when all these matters are over, we may show, that strong as our proof was, it would have been far clearer and stronger, if the ostensible parties to the case, had been the only real parties. We make no charges now against any one; but every body knows that every real papist in Baltimore, even those most distinguished by rank, fortune, station and character, have considered this case, as essentially the cause of papism; and every body can imagine to what results such a feeling in such a case, would be likely to lead.

III. The intention of this prosecution was to crush us. We do not mean to say this was the intention of

the prosecuting attorney; we hope he was actuated by a sense of public duty, naturally, perhaps, mingled with professional pride, under the circumstances; though we confess we thought he dealt harshly and unfairly by us in many respects, of which we may say something in commenting on the case. Nor do we mean to charge such an intention on his assistant council, who whether a volunteer or a hired prosecutor, was, we dare say, thinking far more of getting himself into Congress, than of getting us into jail; and who was, no doubt, taking counsel rather of his vanity than of malice, when he boasted, that on such a case he could convict us, even before any *Presbyterian jury* in the city. But that such was the intention of those who instigated, and those who urged, and those who rejoiced in this prosecution; no one can doubt.

The result has been as different, as could well be imagined. Hundreds are our firm friends to-day, who were wholly indifferent to us before. Thousands are deeply excited at the audacious encroachments of papism, who were before entirely indifferent to the whole subject. Protestants are united, who felt little in common; ministers are aroused, who were passive; presses are open that were shut, and some are shut that were open only to papism; and the long, heavy, dead spell is broken—to return no more upon this community. We give a single fact;—a series of lectures on papism was commenced by us, on the sabbath night after the commencement of our prosecution, and continued weekly for three months; and by the most moderate computation, *above two thousand persons* have been present, crammed into the immense church, as the *average* attendance on them; listening with patient, yea, intense interest for an hour and a half or two hours each evening, to simple and unpretending statements, reasonings, and expositions on this tremendous subject; crowding into the church before sun-set; and more going off unable to get into the house, than those who were ordinarily stowed, rather than accommodated, in it.

We have foreseen, we have predicted, a complete revolution in public sentiment in this community. The first

strong manifestation of it, was the state of public feeling exhibited last summer (1839) in the case of the poor Carmelite, whose unhappy fate is well known to our readers. We have now the second stage of the subject, produced by a prosecution against us, for vindicating the cause of a poor and unknown foreigner. Is it not very odd that a city of a hundred thousand souls should be moved to its foundations, by the misfortunes of two *insane* persons? A *mad* nun, and a *mad* German pauper, —the causes of a tremendous moral revolution! They who reason thus are themselves mad. These are not causes; they are occasions only. And it is well for the peace of society that the immediate occasions are, in themselves, comparatively of so small importance. For if the force of the immediate impulse, were always equal to the power of those gigantic sentiments which lavish themselves upon society; it could not endure the shock of any strong emotion that might burst upon it.

And yet there is a grandeur, as well as an instinct of truth in the very fact, that so small apparent interests can move society so deeply. The cause of the poor and the unfortunate, the stranger, the helpless, and the oppressed, is essentially the cause of the human race; for these, as man exists, constitute the bulk of the best ordered states; and their cries and wrongs, are the ordinary voice which enters into hearts attentive to the realities of earth. All besides, is the exception and the accident: this is the absolute reality of human existence. And, for our part, whether it be as a man, a patriot, a philanthropist, or a Christian, we take our stand by the side and for the cause of the poor and the suffering; and are ready to do and to endure ten thousand times more, for the tears of those who have none to help them, than for all they could give, who have every thing to bestow. When the prayers of the poor have gone up for us, and the thanksgiving of the oppressed has reached our ears; then have our hearts felt strong in the Lord, and our spirits been refreshed as with the dews of heaven. And never, more than in the scenes through which we have but now passed, have we felt the power of these truths. One stream of reiterated wrongs, of burning complaints, of ardent expressions of

hope and sympathy and praise, of unrequited injuries; has followed our footsteps and been poured upon our way, from the moment the nature of our *offence* and trial, reached the mass of our population. And if the hundredth part of what is told us be true—our only shame is, of having said and done so little to deserve to be called *libeller!*

IV. If our voice could reach the ears of those who have the control—whether direct or ultimate,—of the public charities in our midst; we might make statements, and urge considerations, which ought not to fall unheeded to the ground. And our hope is, that the recent attempt to silence all enquiry into the mode of using one of these establishments—will turn public attention fixedly to them all; and lead, perhaps, to various reforms which are demanded alike by considerations of benevolence to individuals, and of a proper respect of the community for itself.

It was urged with great vehemence against us, on our trial, that we had been guilty of a libel on the overseer of the alms house, because by saying that it had been converted into a mass house, we must be understood to mean, that it was a place where no other than the papal religion was publicly celebrated; and that proof that other sects were allowed to worship in the place, must be taken as positive evidence that the place was not a mass house; and that by consequence our statement was false,---and if false, the law would imply malice. An argument so preposterous, would, of course, never have been used; if the proof had not been positive that a mass house was prepared, and that at the public expense, and all without authority, in the alms house. But supposing the argument to be good---we would respectfully remind the constituted authorities of the city, that the exact state of the case supposed, exists at the *Baltimore Infirmary;* and we would in the same manner remind the constituted authorities of the state, that this identical state of fact exists in the *Maryland Hospital.* In both these establishments, we are informed on authority, which we presume is not to be questioned, that mass houses are prepared, and that no preparation of any sort is made for any form of Protestant worship; and that in point of fact, mass is said in both of them—and no other public worship is held in either. And to put the whole subject to rest, "Most *Reverend Samuel Eccleston, D. D., archbishop of Baltimore*"—has put down both these establishments as being "Charitable Institutions" of the archdiocess of Baltimore, ranked along-side of St. Mary's, St. John's, and St. Vincent's Asylums, and other equally exclusive and absolute papal charities.—*(See Metropolitan Catholic Almanac, for* 1840, *pp.* 72 *and* 73.)

Now are our people prepared for such outrages as these, upon—we will not say the religion only, nor the rights only of the whole community—but upon the self-respect and personal dignity of every citizen? The public pride is wantonly wounded;—and we have all justly deserved the gross insults heaped upon us. We cannot send our sick to be cared for in these public institutions without danger of their faith being subverted—and their hours of sickness made miserable by attempts at proselyting. We are taxed to support the papal religion, at least indirectly, by law. And now, the very institutions of the city and state, are publicly set down, by authority, as belonging to the papal church.* .

As it regards the alms house, until Mr. Maguire came there, things were managed from the beginning on a prin-

*It gives us unfeigned pleasure to record the fact, that the latter of these two public charities has been evacuated, by the nuns and priests in a body, and has passed back from being a charity of Mr. Eccleston to be again a charity of the state of Maryland. The foregoing article was first published in April, 1840; within a few months afterwards the difficulties in the *Maryland Hospital* began; and before the end of that year its purgation was complete. We personally worshipped the Lord most high, one sweet Sabbath afternoon, during the autumn of 1840—in company with the poor inmates of this Hospital; in the very room where *priest Gildea* had sung mass, at the expense of the state of Maryland—for long years. The reader will find an account of this most benign revolution in the *Balt. Lit. and Rel. Mag.*, for Jan'y, 1841.—Such things should at once greatly humble and mightily strengthen the hands of God's people. A few lines put a stop to a mass house in the *alms house;* and a few sentences are followed by the purgation of the *Maryland hospital.* While we cannot value our own efforts too low; we cannot value God's might too high. No lesson has been so often and so fully made clear before our hearts in this whole controversy, as that written in Psl. lx. 12.

ciple of perfect religious equality; and all the inmates, and all denominations out of the house, had equal right to use a common place prepared for all—and to be used by each in proper time and order, to worship God as all thought proper. But now, a common church wont do; and another and separate place, for an idolatrous worship, must be set up, at the public expense, without any authority, for papal priests to sacrifice our Saviour in, afresh. We say boldly the community ought not to tolerate—nor do we believe they will tolerate, these gross and incessant incroachments upon the religious principles and rights of the great mass of the people.

V. But there are other than religious difficulties.—This alms house is crowded from year's end to year's end with hundreds of miserable and unfriended creatures, whose only hope is in the public benevolence. From the nature of the case, an immense discretion must reside in the trustees, and in the officers in the house; and therefore, men of the very highest character for benevolence, experience, and trustworthiness, should alone be selected for such situations. Instead of that, the offices are made the reward of political partizanship; and the public sentiment has tolerated that boon companions of successful aspirants, should be invested in the way of reward for services at ward meetings and poll houses, with almost irresponsible power over the sick poor, the lunatic poor, the condemned poor, and the unfortunate poor!—Yea, so invested with such authority, that a paragraph of twelve lines, in a monthly religious journal, venturing to repeat a credible rumour, and to suggest further enquiry is scouted as an intolerable outrage—and a grand jury threatened by the overseer for hesitating to find a bill for libel!

Look at a few facts, at the knowledge of which we have arrived in the course of our prosecution. The overseer swore that nine out of ten persons were received by the man in the office—and that in the overseer's absence, this man was left in charge of the house. But this man is himself a pauper, unknown to the law, and holds his power and station at the mere caprice of the overseer; and yet by express law, the matron should be in charge

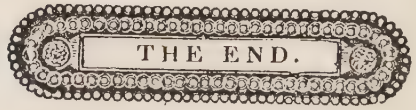
of the whole establishment in the keeper's absence!—Again, here is an establishment where the most exact laws and rules prescribe how, and on what conditions persons shall be admitted and discharged; and the very defence set up for taking in and sending away a man illegally—is, that it is a common thing thus to violate the law!—Again, here is a house filled with poor, from infancy to old age, and here are two visiting physicians appointed and paid by the public, and six resident students of medicine besides; and yet, it seems proved that no rigid method is established, and no certain rule exists, by which any thing but good luck, would keep a man coming in with any sort of contagious disorder, from giving it to the whole establishment; unless the inmate, Hooper, in the office, who receives nine persons in ten, should judge that the case required medical aid; and even then having as much authority, for aught that appears, to prescribe in itch as in madness, as much skill in measles as in insanity, he might, if he so pleased, take every case in hand as lawfully as he did *Staser's*.—Again, as far as appears, these cells are the common receptacles of vagrants committed for crimes, of paupers confined in the way of discipline, and of mad-men locked up for security; confounding discipline, crime, and misery, and allowing, (as Hooper admits nine cases in ten,) the judgment of a pauper to decide, what fellowship the three classes of cases may have together.—Again, there is an express order of the trustees that the overseer shall keep a book, and therein record every punishment inflicted by him; an order, which every one must say, is wise and humane, as well as most just. Will the present board tell the public how many times they have inspected this book? The by-law says, it shall be submitted to them monthly; but perhaps they have not had time to examine it quite so often? Perhaps quarterly? Perhaps half-yearly?—Will we be credited, when we say no such book is known to be in existence? Complaints were made to us, by persons who said they had suffered punishment which we could not believe; and these statements became so multiplied, that we at length went to the office of the agent and secretary of the board of trustees, in north

Frederick street; pointed to the by-law, and asked how we could get a sight of the book. He assured us he had never seen such a book; and was convinced none such was ever laid before the board since he had been its secretary!—Now, if this be so—what can the trustees know of the detail of the discipline of the house? Or what check is there on the passions of the overseer? Or what protection is afforded to the inmates of the house?

These matters are not stated with any view to discuss the particular merits of the present officers; but as subjects of public and permanent interest to every good citizen and every humane man. Mr. Maguire's appointment was entirely political—and being no party politician ourself we have nothing to say to that matter; except that a very much more respectable man and meritorious officer, was dismissed to make way for him. But it does seem to us, that enough has come to light about the alms house, to create great anxiety in the public mind; and to admonish those who have authority over the subject, that prosecutions for libel and suits for slander, are not exactly the thing to satisfy the community that matters are in the best possible state.

VI. We were never prosecuted before for any thing; and hope never to be again. But if we ever should be, we trust it may be for a matter, in regard to which our conscience will be as much at ease, as in the present case. And if such an event should befall us, we hope we may be fortunate enough to be defended by men equal in character, honour, ability, learning, eloquence, and every noble and gentleman-like quality—to those whose services we have enjoyed in the present case. We could ask no more. And we rejoice in the conviction that the race of true lawyers, full of the spirit of their great and noble profession, is not yet, nor like to be, extinct amongst us.

There is one aspect, in which this persecution of the Papists has been singularly important to us; and in which, the hand of Providence, manifest in every part of it, has been remarkably apparent. It has been our happy lot, since God has called us into the ministry of his word, to have our way of duty set before us with perfect plainness. But about the end of the last summer and the beginning of autumn (1839,) so urgent, so repeated and so important calls were made on us, and such wide fields of usefulness opened to us, elsewhere, and under such imposing appearances of duty; that our way became uncertain before us, and our mind for the first time, deeply and painfully perplexed as to what God would have us do. That matter is all resolved. We are given to see, that our work here is not yet done; and now, with the light of heaven upon our way, and with a heart fully set upon our Master's work,—we put our hands with renewed vigour to the plough. Our only business on earth is to do and suffer the whole will of God; and for that, our all-sufficient and ever-present support, is his own rich and unmerited grace in Christ Jesus our Divine Redeemer, to whom be glory forever.



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